# The Principles of Christian Religion, necessary to be knowen of the faythfull: newly set forth to the great profitte of all the [illegible]. By Thomas Becon.

Iohn. [illegible]

If ye know these things, blessed are ye if ye doe them.

¶ Imprinted at London by Iohn Day.

¶ Cum priuilegio Regiæ Maiestatis.

Ora expressa vides, vivos imitantia vultus,
Quod potuit calamo, pictor, & arte vides:
Mentis quã nullus potuit tibi reddere pictor,
Effigiem scriptis, præbuit ipse suis.

# The Contents of this Booke

## Of fayth.

What fayth is.
What benefits wee receiue of god thzough fayth.
The Articles of the Thzistian fayth, wyth confirmations of the same oute of the holy scriptures.

## Of prayer.

What pzayer is.
What benefites we receyue of God by pzayer.
The Lozdes Pzayer called the Pater noster, with confirmacions of euery petition out of the holy scripture.

## Of the Law.

What the law is.
To what vse the lawe was geuen.
The .x. commaundements of God with confirmations of euery commaundement out of the holy scripture.

## Of Repentaunce.

What repentance is
Of the fruits of repentaunce declared by

by the worde of God.

Of Baptisme.

What Baptisme is

For what vse baptisme was ordained.

Of the Lords Supper.

What the Lordes supper is.

To what vse Christ did institute it.

The duty of all estates and degrees, according to the doctrine of Gods holy word.

The dutye of the hie powers and of the other temporal Magistrates.

The duty of Subiects toward the hie powers.

The duty of Bishops and Ministers of Gods word.

The duty of Parishioners vnto the Ministers of Gods word.

The dutye of Husbandes vnto their wiues.

The dutie of Wiues vnto their Husbandes.

The duty of Fathers and Mothers vnto their Children.

The

The duty of Children towards their Fathers and Mothers.
The duty of Masters to their Seruauntes.
☞ The duty of Seruauntes to their Maysters.
☞ The duty of Widowes.
☞ The duty of Olde men.
☞ The duty of Olde women.
☞ The duty of Young folke.
☞ The dutye of all degrees and estates generally, both toward God and their neighbour.

FINIS.

# To the moſte gentle and godly diſpoſed child, Maiſter Thomas Cecil, Sonne to the right Honorable Sir William Cecill Knight, and Secretary to the Kinges Maieſtie, Thomas Becon wiſheth the fauoure of God, with encreaſe of vertue and learning.

IF of holy letters wee be not ſleepy nor vaine readers, but diligentlye marke what we read, we ſhall eaſely perceaue that among other cõmaundementes of God, this is not the laſt nor the leaſt, whiche he geueth concerning the bringing vp of youth in the knowledge of his bleſſed wil. For the godly wiſdome knoweth right wel, that except the younglings of a cõmõ weal be vertuouſly brought vp, and faithfully framed, according to the right rule of Gods holy appointment, it can not com to pas, but that his glory (the good Parents being once deceaſed) muſt needes be obſcured in this world, the innocation of his

his name ceale, and all godly religion decay: yea the men them selues (if they be worthy that name) must needes become brutelike, be caried about with euery straunge doctrine, contemn al lawdable lawes, breake al good orders, folow their fleshly appetites like vnreasonable beastes, and so at last bring both them selues & their realmes vnto vtter destruction.

☞ Therfore as God in his holy law requireth of Parents nothing more earnestly to bring vp their children vertuously and according to his word, so likewise all godly fathers and mothers, haue euer from the beginning done their vttermost endeuoure to traine vp their younglinges euen from the very cradels, in the nurture, feare, and doctrine of the Lord, supposing them selues the best to please God, and most to do the true office of godly and naturall Parents, when they study how to garnish, not their Childrens bodies with gay and sumptuous vestures, but their mindes with noble and precious vertues, not how to lift the vp to transitory dignities & worldly honours, which as daily experience teacheth, are more brittle then glas, and fade away like the grass: but how to make them honorable and praiseworthy in the sight of good men, and profi-

table

ble to the common weale, through vertue, learning, wisdome and councel. And the more the Parents them selues did excel o-ther in knowledge, wisdome and learning, the greater desire had they to bringe their children vnto the like perfection, bearing heauely, that theirs should in any point de-generate from their fathers vertues, & not orderly answer to the godlye qualities of their noble Parentes. Histories both godly and Ethnick do minister vnto vs examples aboundantly in this behalfe, whiche I would here gladly recite, if I had not attempted the like enterprise already in my Preface to the Gouernaunce of vertue. Againe if I were not fully perswaded, that you haue hereto-fore both read & also heard of your teacher the same, or els the like histories. Your right honorable and moste worthy Father, knowing the good pleasure of God in this behalfe, hath also after the example of all o-ther noble and godly Parents, painfully trauailed both by him selfe, and by learned teachers to bring you vp euen from your cradle, in the knowledge of Gods will, and of good letters, that you might as in age, so likewise in vertue and learning grow and encrease vnto his comfort, vnto your owne commendation, and vnto the profit of the

common weale hereafter. And as your Father is learned, and hath a breast stuffed with all godly vertues, so is his desire to haue you both learned and vertuous, that when he shall geue ouer to nature (God so disposing) he may leaue behinde him his own Image, yea as I may so speak, him selfe, not onely in lineaments of body, but also in vertue in godlines, in wisdome, in knowledge, and by this meanes be counted of his posteritie a worthy member of the commō weal, both in him selfe and in his son. It is your duty therfore to satisfy the good desire of so naturall a Father, and to answer the expectation of many, which looke to finde in you hereafter, that vertue, learning, wisdome, & grauitie that is euidently perceiued in your moste worthy Father. This shalbe brought to pas, if according to your beginning ye go forth diligently to call on the name of God, to apply your minde to good letters, to geue eare to the wholsome admonitions of your moste dere Father, and to take heede to the daily exhortations of your teacher, euer framing your life according to your knowledge. And that ye may do this the more conuenientely, I geue you this litle treatise which shall abounkanely instruct you in those pointes of Christian religion, which

at this present do moste of all become your age. In it are contained the principles of our profession, which I haue so opened with the conference of the other scriptures, that thei mai worthely seme to strine with large Commentaries. I haue also set forth the duties of all estates and degrees, as they be taught in Gods word, that all ages, and al kindes of people may here learne to know their duty both toward God and his neighbour. Neither is any thing taught in this treatice, that is not sufficiently fortressed with the authorities of the holy scriptures: so that I doubt not, but the godly learned which loue to heare the voice of their shepheard Christ, wil not disalow this my diligence. Let other intreat of hie misteries, & clime vp to the hiest heauen, I shall be content to write of thinges according to my knowledge, and your capacitie, and to crepe vpon the grouud. Let other talke of the vnknowen secreates of the blessed trinitie, of predestination, of the state of the soules departed. &c. I wil speak of the Articles of the Christian faith, of the Lords prayer, of the. 10. commaundements, of the Sacramēts of Christes Church. &c. Let other be counted the floures of learning, for opening, I know not how secreat misteries. I force not to be

called vnlearned, so that I may knowe Christ crucified, and in teaching him either by my writinges or sermons win some vnto God. But to end, embrace vertue, louelerning, garnish your brest with the fruites of Gods spirite, be not idle, flie vaine and to muche childish pastimes, spend your time fruitefully, exercise your selfe in reading Gods word: so shall God blesse you, multiply your yeeres on earth, and geue you ioyful dayes, vnto the great comfort of your selfe, and the singular ioy of your honorable parents, whom with you I wishe alway prosperously to do.

Fare ye wel.

# The principles of Christian religion,

## ¶ Of Faith.

☞ What faith is.

FAith is a sure perswasion and an vndoubted belief of the hart in ỹ merciful promises of God, made to all faithful penitẽt sinners in Christes bloud, and freely performed of God the father for Christes sake.

What benefites we receaue of God through faith.

Ephe. 2. By faith we, whiche afore by nature wer the children of wrath, are made the Sonnes and children of God.

Probations out of the holy scriptures.

Iohn. 1. As many as receiued him, to thẽ gaue he power to be the sonnes of God, euen them that beleued on his name, whiche were borne, not of bloud nor of the will of the flesh, nor yet of the

will

well of man, but of God.

Gala.3. All ye that are the sonnes of god, because ye haue beleued on Christ Iesu.

Rom.4. By faith wee which afore were sinners, are iustified and counted righteous in the sight of GOD for Christes sake.

## Probations out of the holy scriptures.

Rom.3. We plainly affirme, that a man is iustified by faith, without the workes of the law.

Rom.5. We being iustified by faith haue peace toward God through our Lord Iesu Christ.

Gala.2. We know that a man is not iustified by the deedes of the law, but by the faith of Iesu Christ, & we haue beleued on Iesu Christ that we might be iustified by the faith of Christ, and not by the deedes of the law, because by the deedes of the law no flesh shall be iustified.

Gala.5. As many of you as are iustified by the law, are fallen frō grace. We looke and hope for in the spirit to be iustified through faith. For in Iesu Christ neither is circumsion any thing worth, neither yet vncircumsion, but faith, whiche worketh by loue.

By faith we are maried vnto Christ.

☞Probations out of the holy scriptures.

Ose.2. I will marry thee vnto my selfe in faith, and thou shalt know the Lord. Jer. 3. 14. 2 for. 11. 2.

Math.22. Faith is the wedding garment, wherewith wee be maried vnto christ, according to the parable, which we rede in the Gospel

By faith our prayers are accepred and heard of God

☞Probations out of the holy scriptures

Math.21. All thinges whatsoeuer ye aske in prayer (if ye beleue) ye shall receiue

receiue them.

Iacob.1. Let him that prayeth, aske in faith and wubt not. For he ꝑ doubteth, is like a wauc of the sea, which is tost with the winds & caried with violence. Neither let thatman think, that he shall receiue any thing of the Lord.

By faith Christes fulfiling of the lawe, is counted our fulfillyng,

As Probations out of the holy scriptures,

Rom.10. Christ is the fulfilling of the law to iustify all that beleue.

Gala.3. Christ hath deliuered vs (he speaketh of the faithful) from the curse of the law, in asmuch as he was made accursed for our sakes.

Act.13. Be it knowen vnto you, ye men and brethren, that through thys man (Christ) is preached vnto you the forgeuenes of sinnes, and that by hym all that beleue are iustified frō all thinges, from the whiche ye could not be iusti-

iustified by the law of Moyses.

By faith our workes are allowed before God, for Christes sake.

¶ Probations out of the holy scriptures.

Ro. 14. What soeuer is not of faith, is sinne.

Jere. 5. Thine eyes (O Lord) looke vpon faith.

Gene. 4. Abels sacrifice was allowed of God because it was done in faith. And so likewise were all the sacrifices, which the holy Patriarkes and other godly men offered in the olde law.

By faith euerlasting life is geuen vs to vs for Christes sake.

¶ Probations out of the holy scriptures.

John. 3. As Moses lifted vp the serpent in the wildernes, so must the sonne of man be lifted vp, that euery one that beleueth on him, may not perish, but haue euerlasting life. For

God

God hath so loued the world, that he gaue his onely begotten sonne, that euery one that beleueth in him, may not perish, but haue euerlasting life.

Iohn.5. He that beleueth on the Sonne, hath euerlasting life. But he that beleueth not on the Sonne, shall not se life, but the wrath of God abydeth on him.

He that heareth my word, and beleueth on him that sent me, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life.

Iohn.6. This is the will of him that sent me, that euery one which seeth the Sonne, beleueth in him and hath euerlasting life.

# The articles of the Christiã faith, with confyrmations of the same out of the holy Scripture.

## ¶ The first Article,

I Beleue in one GOD the Father almighty, maker of Heauen & Earth

The confirmations.

I beleue.

Heb.11. Without faith it cannot be that any man should please God. For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

In one God.

Deut.6. Heare O Israel, the Lord our God is the Lord onely.

Deut.32 I am God, and there is none but I.

Esay.45. I am the Lord, & there is els none.

I am the Lord, besides whom there is none other.

I am the Lorde, besides whom there is none other god. A true GOD, and such one as saueth, there is none but I alone.

Esay.43. I am he, before whom there

there was neuer any GOD, neither shall there be any after me. I am, yea I am Lord alone, and besides me there is no sauiour.

Esay.44. I am the first and last, and besides me there is no God.

1.Cor.8. We are sure, that there is none other God but one.

The Father.

Esay.63. Thou O Lord art our father and redemer. Thy name is from euerlasting.

Malac.2. Haue not we all one Father? Hath not one God created vs? Why then doth euery one of vs despise his own brother, and so breake the couenaunt of our Fathers?

Math.24. Call no man your father vpon the earth, for one is your father whiche is in Heauen.

1.Cor.8. We haue but one God, euen the Father, of whom all thinges are.

Ephe.4. One Lord, one fayth, one baptisme, one God and Father of all, whiche is aboue all, and thzough all, and in you all.

## Almighty.

Gen.17. I am the almighty GOD, walke bzfoze me, and be thou perfect.

Thou O Lozd, art the great and mighty God, whose name is the lozd of hostes, great in councel and excellent in wozk.

Jere.32. Beholde, I am the Lozde God of all flesh, is ther any thing to hard foz me? Shal any thing be vnpossible in my sight, saith the Lozd of hostes?

Math.19. With God all things, are possible O Lozde god almighty, true and righteous are thy iudgementes.

## Maker of Heauen and Earth.

Gen.1. In the beginning god made heauen and Earth.

Psal.89. The heauēs (O Lozde) are thine

thine, the earth also is thine, thou hast laid the foundation of the round worlde and all that therin is.

Esay. 41. The Lord made the heauens, and spred them abrode, and set forth the earth & her increase, whiche geueth breath vnto the people that is in it, and spirit to them that dwel ther in.

Jere. 32. O Lord god, it is thou that hast made heauen and earth with thy great power and hye arme, and theris nothing hid from thee.

Act. 4. O Lorde, thou art GOD, whiche haste made heauen and earth, the sea and all that in them is.

Ephe. 3. God made all thinges throw Jesu Christ.

## ¶ *The second Article.*

ANd in Iesus Christ, his onely begotten Sonne our Lord.

☞ The confirmations.

S. iij. And

And in Iesus Christ.

Iohn.3. He that beleueth on the Sonne hath euerlasting life. But he that beleueth not on the Sonne, shall shall not see life, but the wrath of god abydeth vpon him.

Iohn.6. This is the work of God, that ye beleue on him whom he hath sent.

Iohn.9. If ye beleue not that I am he, ye shall die in your sinnes.

Iohn.9. Christ sayd to the blinde mā whom he had made to see: dost thou beleue on the sonne of God? He answered and sayd: who is it Lord, that I might beleue on him? Iesus sayd vnto him: Thou hast sene him, and he it is that talketh with thee. And he sayd: Lord I beleue, and he worshipped him

Iohn.11. Christ sayd vnto Martha, he that beleueth on me, yea though he were dead, yet shall he liue, and whosoeuer liueth and beleueth on me, shall

neuer die. Beleuest thou this? She said vnto him: yea Lord I beleue that thou art Christe the Sonne of God, whiche should come into the world.

Iohn.14. Ye beleue in God, beleue also in me.

1.Iohn.3. This is God the fathers commaundement, that we beleue on the name of his sonne Iesu Christ.

1.Iohn.5. He that beleueth on the Sonne of god, hath the witnes in him self. He that beleueth not God, hath made him a lyer, because he beleued not the recorde that God gaue of his Sonne. And this is that record, how that God hath geuen vnto vs eternall life, and this life is in his Sonne.

He that hath the sonne hathe life, & he that hath not the sõne hath not life.

His onely begotten Sonne.

Psal.2 The Lord sayd vnto me, thou art my sonne, this day haue I begotten the

Heb

Math.3. This is my welbeloued Sonne, in whom I am wel pleased.

Math.15. Thou art Christ the Sonne of the liuing God.

John.3. God hath so loued ye world, that he gaue his onely begotten son, that euery one that beleueth on hym, may not perishe, but haue euerlasting life. For GOD sent not his sonne into the world to condemne the world, but that the worlde should bee saued by him.

John.3. He that beleueth on hym, is not condemned. But he that beleeueth not, is alredy condemned, because he hath not beleued on the name of the onely begotten sonne of God.

1. John.4. In this appeareth the loue of god toward vs. because that God sent his onely begotten sonne into the world, that we might liue through him.

Our Lord.

Esay.42. I am the Lord, and this

is my name. My glory will I geue to none other, neither mine honour to grauen Images.

1.Cor.1. God is faithful, by whom ye are called vnto the felowship of his sonne Iesus Christ our Lord.

1.Cor.8. There is but one Lord, euen Iesus Christe, by whom are all things, and we by him.

John.13. Ye call me maister and Lorde, and ye say wel, for so am I in deede.

## ¶ The third article.

WHiche was conceiued by the holy Ghost, borne of the vyrgyn Mary.

### ☞ The confirmations.

Whych was conceiued by the Holy Ghost.

Math.1. Ioseph the sonne of David, feare not to take vnto thee Mary thy wife. For that which is conceiued

in her, commeth of the holy Ghost.

Luke.1. The holy ghost shalt come vpon thee, and the power of the hiest shall ouershadow thee. Therfore, that holy thing whiche shalbe borne, shall be called the Sonne of God.

Borne of the Virgyn Mary.

Esay.7. Beholde a virgin shal conceaue and beare a Sonne & thou shalt call his name Emanuel.

Esay.9. Vnto vs a Childe, is borne, and vnto vs a Sonne is geuen.

Esay.11. There shall come a Rod forth of the kinred of Jsay, and a blossome shall flourishe out of his roote.

Math.1. Jacob begat Joseph the Husband of Mary, of whom Jesus was borne, which is called Christ.

She shall bring forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr sinnes.

Luke.2. Beholde thou shalt conceaue

teaue in thy wombe, and beare a sõne and shalt call his name Jesus.

Gala.4. When the time was ful come, God sent his Sonne made of a woman, and made vnd vnto the law.

## ¶ *The fourth Article.*

HE suffred vnder Ponce Pilate was crucefied, dead and buried. He dessẽded into hel.

☞ The confirmations.

He suffred vnder ponce pilate.

Psal.2 The kings of the earth stood vp, and the rulers tooke councel togethe against the Lorde, and against his anointed.

Act.4. Of a truth (O Lord) against thy holy childe Jesus (whom thou hast anoynted) both Herod and also Ponce Pilat, with the Gentils, and the people of Israel, gathered them selues together in this City, for to do whatsoeuer thy hand and thy councel determined before to be done.

1.Tim.6. I geue thee the charge

in the sight of God, which quickeneth all thinges, and before Iesu Christe (which vnder Ponce Pilate, witnessed a good witnessing) that thou keepe the commaundement, and be without spot. &c.

Was crucifyed.

Psal. 22. They pearced my handes and my feete.

Esay. 53. He was wounded for our offences, and smitten for our wickednesse.

Zacha. 12. They shall looke vpon me whom they haue pearsed.

Joh. 3. As Moyses lifted vp the serpent in the wildernes, so must the son of man be lifted vp, that euery one which beleueth on him may not pearish, but haue euerlasting life.

Matth. 28. Ye seeke Iesus that was crucified.

1. Cor. 1. We preach Christ crucified.

1. Pet. 2. Christ his owne selfe bare

our

our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnes. By whose stripes ye were healed.

Dead

Dan. 9. After this lxij. weekes shall Christe be slaine, and they shall haue no pleasure in him.

Rom. 5. When we were yet sinners, Christ died for vs.

1. Cor. 15. Christ died for our sinnes according to the scriptures.

Buried.

Esay. 53. His grace was geuen him with the condemned.

1. Cor. 15. First of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the scripture, and that he was buried.

John. 9. Joseph and Nicodemus tooke Iesus body, and buried it in a new graue.

He descended into Hel

Thou

Psal.15. Thou shalt not leaue my soule in Hel, neyther shalt thou suffer thy holy one to see corruption.

Zacha.9. Thou through the bloud of thy couenaũt shalt let thy prisoners out of the pit, wherin is no water.

Ose.13. O Death, I wil be thy Death, O Hel I wil be thy destruction.

1.Pet.3. Christ hath once suffred for sinnes, the iust for the vniust, to bring vs to God, and was kylled as pertayning to the flesh, but was quickned in the sprite.

In whiche spirit he also went, and preached vnto the Sprites that were in Prison.

## ¶ The sift Article.

THe thyrd day he rose againe from the dead

### The Confirmations,

Psal.3. I layd me down and slept and rose vp againe, for the Lord sustayned mee.

Ose.6. After two dayes shall he quicken vs, and in the third day shall he raise vs vp, so that wee shall liue in his sight.

Act.3. Ye slea the authour of life, whom God hathe rayſed vp from the dead.

Rom 1. Jesus Christ our Lord rose againe from the dead.

Rom.4. Christe dyed for our sinnes, and rose agayne for our iustyfycation.

1.Cor.15. Jesus Christe rose againe the third day, according to the Scriptures.

2.Tim.2. Remember that Jesus Christe of the seede of Dauid rose againe from death according to my Gospel.

## ¶ *The sixt Artscle.*

HE ascended into heauen, and sitteth on the right hand of God the Father almighty.

¶ The confirmations.

He ascended into Heauen,

Psal.56. God is gone vp with a merry noyse, and the Lord with the sound of the trumpe.

Psal.68. Thou art gone vp on hy, thou hast led captiuity captiue, and receyued giftes for men.

Luke.24. It cam to passe as he blessed them, he departed from them, and was caried vp into heauen.

Act.1. Jesus was taken vp on hy and a cloud receiued hī vp out of their sight. And while they lokked stedfastly vp toward Heauen as he went, behalde two men stode by them in white apparel, which also sayd: ye men of Galile why stand ye gasing vp into Heauen.

This same Jesus, whiche is taken vp from you into Heauen, shall so come, as ye haue sene him go into heauen.

Eph.4. When he went on hye, he led captiuitie captiue: & gaue giftes vnto

tes vnto men.

That he ascended what meaneth it, but that hee also discended first into the lowest parts of the earth? He that discēded is euen the same also that ascended vp aboue all heauens to fulfil all thinges.

And sitteth on the right hand of God the Father amyghty.

Psal.112. The Lord said vnto my Lord, sit thou on my right hand, vntil I make thine ennmies thy footestole.

Mark.16. When the Lorde had spoken vnto them, he was receiued into heauen, and is sitting on the right hand of God.

Rom. 8. Christe is on the ryght hand of God, and maketh intercession for vs.

Coll.3. If ye be risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on ꝑ right hand of God.

Heb.1. Christe hath by his [illegible]

person purged our sinnes, and sitteth on the right hande of the maiestye on hye.

## ¶ *The seuenth Article.*

FRom thẽce he shal come to iudge the quick and dead.

☞ The Confyrmations,

Psal.98. The Lorde shall iudge the worlde with righteousnes and the people with equitie.

Read the xxv. Chapiter of S. Mathewes Gospel.

John.5. The Father hath committed all iudgement vnto the sonne, because that all men should honour the Sonne, as they honour the Father.

Act.x. Christe was ordayned of God to be iudge of quick and dead.

2.Cor.5. We must all appeare before the iudgement seate of Christe, that euery man may receiue the workes of his body: according to that hee hath wrought, whether it be good or bad.

Phil.

Phil.3. Our conuersation is in heauen, from whence we loke for a sauiour: euen the Lorde Iesus Christe; which shall chaunge our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able to subdue all thinges vnto him selfe.

2.Tim.4. The Lord Iesus Christ shall iudge the quick and dead at hys appearing in his kingdome.

1.Pet.4. God is ready to iudge the quicke and the dead.

## *The eyght Article*

☞I Beleue in the Holy Ghost.

☞The confyrmations,

Gene.1. The spirit of God moued vpon the face of the waters.

Psal.51. Take not thy holy spirit from me.

Math.3. When Christ was baptized, the holy Ghost came down vpon

Christ in the likenesse of a Doue.

Matth.28. Christ cōmaunded his Disciples to baptise in the name of the Father, and of the Sonne, and of the holy ghost.

John.16. The holy ghost shall reproue the world of sinne.

1.John.5. There are three which geue witnesse in heauen, the Father, the Sonne, and the holy ghost, & they three are one.

## ☞ *The ninth Article.*

I beleue the holy vniuersall congregation.

Whyche is the felowshyp of Saynts.

The Confirmations.

Matth.18. If he wil not heare the congregation, let him be vnto thee as an heathen man, and as a Publicane.

Epis.5. Christe loued the congregation, and gaue him self for it to sanc-

tisle it, and clensed it in the fountayne of water through the word, to make it vnto him self a glorious congregation without spot or wrincle, or any suche thing, that it should be holy and without blame.

1. Tim. 3. I write these things vnto thee, that thou maiest know how thou oughtest to behaue thy self in the house of God, which is the congregation of the liuing God, the piller and ground of the truth.

Act. 2. All that beleued kept themselues together, and had all thinges common, and solde their possessions & goods, and parted them to all men, as euery man had nede. And they continued daylye with one accorde in the temple, and brake bread frō house to house: and did eate their meat together with gladnes and singleness of hart praysing God.

Act. 4. The multitude of the that beleued were of one hart and of one

bule. Neyther sayd any of them, that ought of the thinges whiche he possessed was his owne, but they had all thinges common. And great grace was in them all.

Neyther was there any amonge the that lacked. For as many as were possessours of landes or houses, solde them: and brought the price of the thinges that were solde, and layd it downe at the Apostles feete. And distribution was made vnto euery man according as he had neede.

## ¶ The tenth Article

I Beleue the forgeuenesse of sinnes.

The Confyrmations,

Psal. 44. I am he, yea I am he, which put away thine iniquities, and that for mine owne sake, and wil remember them no more.

Wich. 7. The Lord shall put downe our wickednesses, and cast all our sinnes

into the bottome of the Sea.

Psal.103. Loke how wide the East is from the West, so far hath he set our sinnes from vs.

Esay.53. Yea like as a Father pitieth his owne Children: euen so is the Lord merciful vnto all them that feare him. For he knoweth perfectly wherof we be made, he remēbreth that we are but dust.

Math.8. Christ hath taken vpon him our infirmities, and borne our dyseases.

Luke.19. The sonne of man came to seek and saue that was lost.

John.3. All that beleue in Christe, shall not perishe but haue euerlastyng life.

2.Tim.1. This is a true saying & worthy to be noted, that Christ Jesus came into the world to saue sinners.

The bloud of Jesus Christe maketh vs cleane from all sinne.

1.John.1. If we say we haue no

sinne, we deceaue our selues, and the truth is not in vs.

But if we confesse our sinnes, God is faithful and righteous to forgeue vs our sinnes: and to make vs cleane frō all iniquitie.

## ¶ *The leauenth Article*

I Beleue the resurrection of the body.

### ¶ The confirmations.

Job. 19. I beleue that my redemer liueth, and that I shall rise out of the earth in the latter day: and that I shal be clothed againe with this skin, and see God my sauiour in my flesh. Yea I my selfe shall beholde him not with other eyes, but with these same eyes. Thys hope is stedfastly set in my hart.

Esay. 26. Thy dead men shall liue enē with my body shall they rise again. Awake and sing ye that dwell in the dust. For thy dewe is euen as the dewe of Herbes, and the earth shall cast out them

them that be vnder her. &c.

Ezech. 37. O ye dry bones heare the word of the Lord. Thus sayth the Lord God vnto these bones. Beholde, I wil put breath vnto you that ye may liue: I wil geue you sinewes, & make flesh grow vpon you, and couer you ouer with skin: and so geue you breath, that ye may liue: and know that I am the Lord.

Beholde I wyl open your graues (O my people) & take you out of your Sepulchres.

John. 5. The houre shall come, in the whiche all that are in the graues shall heare the voyce of the Sonne of god: & shall come forth, they that haue done good vnto the resurrection of life, and they that haue done euel vnto the resurrection of damnation.

1. Cor. 15. If Christe be preached how that he rose from the dead, how say some among you, that there is no resurrection of the dead?

If

If there be no rising againe of the dead, then is Christe not risen againe. If Christe be not risen againe: then is our preaching in vaine, and your faith also is in vaine.

Read the whole Chapiter

1. Cor. 4. We know that he which rayſed vp the Lord Jeſus, ſhall rayſe vs vp alſo by the meane of Jeſus.

If we beleue that Jeſus dyed and roſe againe, euen them alſo which ſlept by Jeſus, will God bring againe with him.

☞ Read the latter ende of the Chapiter.

## ¶ *The twelfe Article*

I beleue euerlaſting lyfe.

The confirmations

Dan. 12. Many of them that ſleep in the duſt of the earth ſhall awake, ſome to euerlaſting life, ſome to perpetuall ſhame and reproſe.

The wiſe (ſuch as haue taught o-

ther

ther) shall glister as the shining of heauen, and those that haue instructed the multitude vnto godlines, shal be as ꝑ starrs world with out end.

4. Esd. 2. Read the ij. Chap. of the iiij. booke of Esdras.

Math. 25. The righteous shall go into euerlasting life.

John. 10. My sheepe heare my voyce, and I know them and they follow me, and I geue them euerlastyng lyfe.

John. 17. This is euerlasting life, euen to knowe thee the alone true god and whō thou hast sent Jesus Christ.

O father these that thou hast geuen me, I wil that where I am, there also they be with me: that they may see my glory whiche thou hast geuen me.

1. Cor. 2. The eye hath not seene, & the eare hath not herd, neither haue the thinges entred into the hart of mā which God hath prepared for them that loue him.

1. Cor.

2. Cor. 5. We knowe that if our earthly mansion of this dwelling were destroyed, we haue a building of God, an habitation not made with handes, but euerlasting in heauen. Amen.

All these articles aforesayde I with my whole hart beleue, and with my mouth vnfaynedly confesse to be true and agreable to Gods holy word.

*The prayer of the Apostles*

☞ Lorde encrease our faith.

## ¶ Of Prayer.

What prayer is.

PRayer is a lifting vp of a pure mind vnto God, wherin we aske somewhat of God, that is agreable to his holy wil.

☞ Probations out of the holy Scriptures.

Rom. 8. We knowe not what we should desire and pray for as we ought nei-

neuertheleſſe the ſpirit it ſelfe maketh intercession mightely for vs with ouꝛ ſpeakable groninges.

Howbeit he that ſearcheth the hart knoweth what the minde of the ſpirite is, foꝛ hee maketh intercession foꝛ the Saintes, accoꝛding to the pleaſure of God.

Iohn.4. The time commeth, and is nowe alredy, that the true woꝛſhippers ſhall woꝛſhip in ſpirite and truth. Foꝛ the father wil haue ſuche to woꝛſhip hym. God is a ſpirite, and they that woꝛſhip him muſt woꝛſhip him in ſpirit and truthe.

Philip.3. We are the circumciſion, euen we that ſerue God in ſpꝛite.

1.Tim.2. I wil that all men pꝛay in all places, lifting vp pure hãds with out wꝛath and ſtrife.

Math.11. This people honoꝛeth me with their lips, but their harts is farre from me, verely they woꝛſhip me in vaine.

Math.

Math.7. Aske and it shalbe geuen you. Seeke and ye shall finde.

Knock & it shalbe opened vnto you. For whosoeuer asketh, receiueth, and he that seeketh, findeth, and to him that knocketh, it shalbe opened.

1. Iohn.5. This is the trust that we haue in God, that if wee aske any thing according to his wil, he heareth vs. And if we know we that he heareth vs whatsoeuer wee ask, we know that we haue the petitions that wee desire of him.

## ¶ *What benefits we receaue of God by prayer.*

### By prayer we are deliuered out of trouble.

#### Probations out of the holy Scriptures.

Psal.120. When I was in trouble, I called on the Lord, and he graciously heard me.

Ionas.2.v.2.

Psa

Psal.50. Call on me in the day of trouble, and I wil deliuer thee, & thou shalt honor me.

Psal.91. He shall call vpon mee, & I wil heare him, yea I am with him in trouble. I wil deliuer him, & bring him to honour. &c.

2.Esdr.15.4. When any man in his trouble did turne vnto the Lorde God of Israel, & sought him, he was found of him.

By prayer we are preserued from our enemies.

☞ Probations out of the holy Scriptures.

Psal.19. I wil call vpon the Lorde which is worthy to be prayed: so shall I be safe from mine enemies.

4.Reg.19. King Ezechias by prayer was deliuered from the proud wicked Tiraunt Sennacherib, both he & all his.

So likewise were Ioseph, Daniel,

Susanna, Peter. &c.

By prayer we get the victory of our enemies in battaile.

Jos. 10. 14 ☞ Probations out of the holy Scripture.

Exod. 17. The people of Israell got the victory ouer the Amalechites, so long as Moyses prayed for them.

2. Cor. 14. 11 When the black Mores came out to fight against Asa King of Juda, Asa prayed vnto the Lord, & the Lord gaue him the victory, so that all his enemies were destroyed in battail. Read the Chapiter. 1 Sam. 7. 9. 10.

1. Mach. 4. Judas Machabeus after he had called on the name of the Lord, got a noble victory of Gorgias and his company. 2 Mara. 15. 25

By prayer we obtaine health of body.

☞ Probations out of the holy Scripture.

The miracles which christ wrought

by

vpon them that were deceased, & flew vnto him for help with faithful prayer proue this true. 2 King 20.5

By prayer we obtaine all things necessary for the body.

☞ Probatious out of the holy Scriptures.

Exod.16. Moyses by prayer obtayned manna from heauen for the Israelites.

3.Reg.18. Helias by prayer obtayned raine of God to water the earth.

☞ By prayer our sinnes are forgeuen vs.

☞ Probations out of the holy scriptures.

Psal.32. I sayd I wil confesse my sinnes vnto the Lord, and thou forgauest the wickednes of my sinne. For this shall euery one þ is godlye make his prayer to thee in a time, whē thou maist be found.

Math.17. I forgaue thee all that det, wh en thou desiredst me.

Luke.18. The sinfull Publicane praying for remission of his sinnes, went home more righteous in ỹ sight of God: then the proud Pharisey.

Iacob.5. If any be diseased among you, let him call for the elders of the cõgregation, and let them pray ouer him and annoint him with oyle, in ỹ name of the Lorde, & the prayer of faith shall saue the sick, and the Lord shall rayse him vp, and if he be in sins, they shall be forgeuen him.

☞ By prayer we ouercome the deuil and all our ghostly enemies.

¶ Probations out of the holy scriptures.

Math.8. This kind of deuils is not cast out but by prayer and fasting.

Math.26. Watch and pray, that ye fall not into tẽptaciõ. The spirit is willing, but the flesh is weake.

☞ By prayer we obtaine God the holy Chost.

☞ Probations out of the holy scriptures.

Luke.11. If ye which are euil, can geue your Children good giftes, how much more shall your Father whiche is in heauē, geue the holy Ghost to thē that desire it of him.

Act.3. As the disciples of Christe were gathered together in one place, and continued in prayer, they were all filled with the holy Ghost.

☞ By prayer Wee obtayne all good things both for the body and soule.

☞ Probations out oft he holy Scriptures.

Mark.11. What thinges soeuer ye desire wheny e pray, beleue that ye receiue them, and ye shall haue them.

Math.ix. The haruest is muche, but the laborers ar few. Pray ye therfore the lord of the haruest, that he wil

send laborers into his haruest.

Jacob. 1. If any of you lacke wisdome, let him aske of him that geueth it, euen God whyche geueth to all menne indifferentlye, and casteth no man in the teeth, and it shalbe geuen him. But let him aske in fayth. &c.

Phil. iiii. The lord is euen at hād. Be carefull for nothing, but in al prayer and supplication let your peticiōs be knowne vnto God wyth thankes geuing. ose. 124

Manye other benefites receiue we of God throughe prayer, whiche here to rehearse, were to Longe. Rede diligently my booke called, the Pathway vnto prayer, & that shal suffiētly instruct thee in all thinges concerning prayer.

## ¶ The Lords prayer called the Pater noster with confirmations of euery peticion, out of the holy scripture.

The disciples sayd vnto Christ.

Luke. 11. Lord teach vs to praye.

Christ

Deut.32. Christ sayd vnto them: when ye pray say on this maner. Our father which art in heauen halowed be thy name. &c.

## ¶ The Preface of the Lords prayer. Our father which art in heauen.

☞ The confirmations.

### Our Father.

Esay.63. Is not the Lorde God the father and thine honor? Hath hee not made thee and ordained thee? thou O lord god, art our father & redemer.

Malac.2. Haue we not all one father? Hath not God made vs? Whye doth euery one of vs then despyse hys owne brother?

Malac.1. Should not the son honor his father, & a seruant his maister, If I be now a father where is my honor? If I be a Lord, wher is my fear? Rom.8. Ye haue not receiued the spirit of bondage to fear any more, but ye

haue receyued the ſpirite of adoption, wherebye wee crye Abba (that is to ſay) father. The ſame ſpirite certefieth our ſpirite, that wee are the childzen of God. If wee bee childzen, then are we heyzes alſo, yea heyzes of GOD, and felowe heyzes wyth Chziſt.

Which art in heauen.

Eſay. 66. Heauen is my ſeate, and the earth is my footeſtole.

Pſal. 102. The Lozd hath pzepa-red his ſeat in heauen.

Pſalme, 115. Our God is in hea-uen, hee dooth whatſoeuer pleaſeth hym

Pſalme. 10'. Vnto thee lyfte I vp myne eyes, whyche dwelleſt in the heauens.

Wath. 23. Call no man father vp-on earth, foz one is your father, which is in heauen.

Th

of Christian Relygyon.

## *The first petition.*

Halowed be thy name.

☞The confirmations.

Ezech.39. I wyll make the name of my holynes to be knowne amonge my people of Israell, and I wyll not let my holye name to bee euell spoken of anye moze, but the very heathen also shall knowe that I am the Lozd, the holy one of Israell.

Joel.2. The time shall come, that whosoeuer calleth on the name of the Lozde, shalbe saued.

Malac.1. From the risinge vppe of the Sunne vnto the goyinge down of the same, my name is greate amonge the Gentils, yea and that in all places.

Job.1. The Lozde gaue, and the Lozde hath taken away. Now blessed be name of the Lozd.

Psal.lx. Sing vnto the Lord and prayse hys name: be telling of his salvation, from day to day. Declare hys honour amonge the heathen, and hys wonders among all people.

Psal.xxi. I will declare thy name vnto my brethren, in the middest of the congregation will I prayse thee.

Prou.xviij. The name of the Lord is a stronge tower, the righteous fleeth vnto it, and shall be saued.

Heb.xiii. By Christ doe we offer the sacrifice of prayer alwayes vnto God, that is to saye the fruite of those lippes, which confesse his name.

## ¶ *The second petition.*

Thy kingdome come.

The confirmacions.

Math.6. Seke first the kingdome of God, and the righteousnes thereof and

and all thinges shalbe ministred vnto you.

Math.11. The kingdome of heauen suffreth violence, and the violent pluk it vnto them.

Luke. 18. Who soeuer receiueth not the kingdome of God as a child, he shall not enter into it.

John.3. Except a man be borne of water and of the spirite, he cannot enter into the kingdome of God.

Rom.14. The kingdome of God is not meate and drink, but righteousnes peace and ioy in the holy ghost.

1.Cor.4. The kingdome of god is not in wordes, but in power.

## ¶ The third petition.

Thy will be done as in heauen, so likewise in earth.

### ☞ The confirmations.

Psal.142 Teach me (O Lorde) to do thy will, for thou art my God.

Not

Math.7. Not euery one that saith vnto me Lord, Lorde, shall enter into the kingdome of heauen, but hee that doth the wyll of my father whyche is in heauen.

Math.12. Whosoeuer dooth the wyll of my father whyche is in Heauen, he is my brother and Sister and mo ther.

John.6. This is the wyll of him that sente mee, that who soeuer seeth the Sonne and beleeueth on him, hath euerlasting life.

Rom 12. Fashion not your selues lyke vnto thys worlde, but be ye chaunged through the renuing of your mind that ye may proue, what thynge that good and acceptable and perfect wyll of God is.

1.Thes.4. This is the wyll of god euen your sanctifieng. that ye abstayn from whoredome, that euerye one of

you

you know how to kepe his vessel in holinesse and honour, and not in the lust of concupiscence, as the Heathen doo which know not God.

1. Pet. 4. Forasmuche as Christe hath suffred for vs in the flesshe, arme ye your selues likewise with the same minde. For he which suffreth in the flesh, ceaseth frō sinne, that hee from hence forth shoulde liue (as longe time as he remaineth in ỹ flesh, not after the lustes of men, but after the wil of God For it is sufficient for vs that we haue spent the time that is past of the life, after the wil of the Gentile, walking in wantonnes, lustes, excesse of drinking and abhominable idolatry.

## *The fourth Petition.*

Geue vs this day our daily bread,

Psal.37. I haue ben yong and now am old, and yet saw I neuer the righteous forsaken, nor hys sede beggyng theyr bread. He is euer mercyfull and lendeth, and yet haue hys childerne gods plenty and inough.

Psal.cl. The eyes of all wayte vppon thee (O Lord) and thou geuest them their meat in due season. Thou openest thy hand, & fillest euery lyuyng creature with thy blessinge.

Prouerb.10. The blessing of the lord maketh men ritch, as for careful trauell it doth nothing therto.

The Lorde will not let the soule of the righteous suffer honger, but hee taketh awaye the riches of the vngodlye.

Prouerb.30. Two thinges haue I required of thee that thou wilt not denye me before I dye. Remoue from

me

me vanity and lies. Geue me neyther pouertye noz riches, onelye graunt me a necessarye liuinge, leaste if I bee to full, I deny thee, and saye, who is the Lorde? And leaste I bringe constrayned thzoughe pouertye, fall vnto stealynge, and fozsweare the name of my God.

Wath.6. Be not carefull foz your lyfe what ye shall eate oz dzynke, noz yet foz your bodye what raymente ye shall weare. Is not the lyfe moze worth then meate? and the bodye moze of value then raymente? Reade fozth the chapter.

1.Pet.5. Caste all youre care on God, foz he careth foz you.

*The fift petition.*

And forgeue vs our debtes, as we forgeue our debters.

The confirmations.

And forgeue vs.

I am

Esay.45. I am he, yea I am he, which put away thine iniquities, and that for mine owne sake, and wil remẽber thy sinnes no more.

Esay.44. As for thine offences, I driue them away like the cloudes, and thy sinnes as the mist. Turne thee againe vnto me, and I wil deliuer thee.

Math.18. God is the king which forgeueth his seruaunt the ten thousand Talentes.

Mark.2. No man can forgeue sin but God alone.

Luke.5. and 15. God is the most louing Father, whiche ioyfully receyueth home againe his lost Sonne, whē he repenteth and conuerteth.

Our dettes.

Psal.13. They'are all gone out of the way, they are altogether abhominable there is none that dooth good, no not one.

Psal

Psal.18. Who can tel how oft he offendeth? Oh clense thou me from my secrete faultes.

Pro.20. Who can say, my hart is cleane, I am free from sinne?

Eccle.7. There is not one righteous man in all the earth, that dooth good and sinneth not.

Job.4.15.25. Behold, God hath found vnfaithfulnes among his owne Saintes, yea the very Heauens is vncleane in his sight. How muche more thē abhominable & vile is man which drinketh wickedness like water.

3.Esd.4. All the Children of men are wicked, and all their workes are nought, neither is there any truthe in them.

Esay.9. All are hipocrites and wicked.

Esay.44. We are all become vncleane, and all our righteousnesses are as a cloth polluted with menstrue.

Luke

Luke 17. We are all vnprofitable seruents.

Rom. 3. All haue sinned, and want the glory of God.

1. Ioh. 1. If we say we haue no sinne, we deceaue our selues, and the truthe is not in vs. But if we confesse our sinnes, God is faithful and righteous to forgeue vs our sinnes, and to make vs cleane from all iniquitie.

As we forgeue our detters.

Eccle. 28. He that seketh vengeaunce, shall finde vengeaunce of the Lord, which shall surely kepe him his sinnes. Forgeue thy neighbour yͤ hurt that he hath done thee, and so shall thy sinnes be forgeuē thee also whē thou prayest. A man that beareth hatred against an other, how dare he desire forgeueneſſe of God? He that sheweth no mercy to a man which is like him self, how dare he aske forgeuenes of hys sinne s

If he that is but flesh, beareth hatred

and

and kepethit, who wil intreat for his sinnes.

☞ Remember the end, and let enmitie passe.

Math.6. If ye forgeue other mē their trespasses, the heauenly Fathe shall forgeue you. But if ye wil not forgeue mē their trespasses, no more shall your Father forgeue you your trespasses.

Mark.11. When ye stand and pray, forgeue if ye haue ought against any man, that your Father also which is in Heauen, may forgeue you your trespasses.

Luke.6. Forgeue, and it shalbe forgeuen vnto you.

Coloss.3. Forbeare one an other, and forgeue one an other. If any man haue a quarel against another, like as Christ hath forgeuen you, euen so doo ye likewise.

Luke.23. Christ forgaue his per-

enemyes, and prayed for them, saying: father forgeue them, for they know not what they do.

Act. 7. S. Stephen forgaue his enemies, and prayed for them on thys maner: O Lorde lay not this sinne to their charge.

## ¶ The sixt petition.

And lead vs not into temptation.

The confirmations.

Eccle. 2. My Sonne, if thou wilt come into the seruice of God, stand fast in righteousnesse and feare, and arme thy soule to temptation. &c.

Math. 26. Watch and pray that ye fall not into temptation. The spirite is willing, but the flesh is weake.

Iacob. 1. Blessed is the man that standeth fast in temptation. For when he is tried, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him.

Let no man say when he is tempted

ted that he is tempted of God. For as God cannot be tempted with euel, so neither he him self tempteth any man vnto euel. But euery man is tempted, when he is drawn away, and entised of his own concupiscence. Then when lust hath conceaued, she bringeth forth sinne, and sinne when it is done in deede bringeth forth death.

note

## ¶ *The seuenth petition.*

But deliuer vs from euil.

### The confirmations.

Luke. 22. Sathan hath desired after you, that he might sift you euen as wheat. But I haue prayed for thee O Simon, that thy faith may not fail: And when thou art conuerted, strēgth thy brethern.

1. Cor. 2. God is faithfull, which will not not suffer you to be tempted aboue your strēgth: but shal in ¶ midst of

the temptacion make a way to come out, that ye may be able to beare it.

1. Pet. 5. Be sober and watch, for your aduersary the deuill walketh about like a roaringe Lion, seekinge whome he may deuour. Whom resiste stedfast in the faith.

2. Pet. 2. The Lord knoweth how to deliuer the godlye out of the temptacion.

1. John. 5. We know that whosoeuer is borne of God, sinneth not, but he e that is begotten of God keepeth hymselfe, and that wycked toucheth hym not.

## ¶ *The conclusion of the Lords prayer.*

For thine is the kingdome, and the power, and the glory, for euer & euer.

## ¶ The Confirmations,

1. Cor. 29. Blessed be thou Lorde God of Israell our father for euer and

euer

euer. Thine O Lord is might, power, glory, victory, and prayse. For al that is in heauen and in earth, is thine. O Lord thine is ỹ kingdome, & thou excellest aboue all, euen as the head of al. Thine are the riches, treasures, honor, and dominion ouer all. And in thy handes is the vertue, mighte, power, excellencye, empire and rule vpon and aboue all things. Wherefore nowe (O our God) wee geue laude, prayse and glorye to thy moste noble name.

Roma. 11. Of hym, and throughe hym, and in him are all thinges. To hym be prayse for euer.

Rom. 16. To God, which alone is wise, be glory throughe Iesus Christe for euer.

Ephe. 3. Vnto him that is able to do exceedinge aboundauntlye aboue all that wee aske or thynke according to the power that worketh in vs, bee

prayse

praise in the cõgregation by Christ Iesus throughout all ages, worlde without end.

1. Tim. 1. Vnto God, king euerlasting, immortal, inuisible, alone wise, be honour, and glory, for euer and euer.

Apo. 4. Thou art worthy (O Lord) to receaue glory, and honour, and power, for thou hast created all thinges, & for thy wils sake they were and are created.

Apoc. 5. Blessing, honour, glory & power, be vnto him that sitteth vpon the seat, and vnto the Lambe for euermore. Amen.

All these peticions I vndoubtedly beleue, that I shall enioy, when soeuer I aske them in faith of God my heauenly Father through Iesus Christ our Lord.

## ¶ Of the law.

What

## What the lawe is.

Exod. 20. The lawe of God is a doctrine prescribing vnto vs what we ought to do, and what to eschew, bothe toward God and our neighbour.

☞ The confirmations,

Thou shalt loue the Lord thy god with all thy hart.

Thou shalt not take the name of thy Lord God in vaine.

Thou shalt loue thy neighbour as thy self.

☞ Thou shalt not kill, thou shalt not steale.

## ☞ *To what vse the lawe was geuen.*

First, that it should declare vnto vs the wil of God, how we ought to liue and what workes wee ought to doo, that we may please the Lord our God.

The confirmations.

Psal.19. The law of the Lord is an vndefiled law, conuerting soules, the testimony of the Lord is sure and geueth wisdome to the simple. The statutes of the Lord are right, and reioyce the hart. The commaundement of the Lord is pure, and geueth light to the eyes.

Psal.118. and 147. Thy word is a lanterne to my fete: and a light to my pathwayes, he sheweth his word vnto Jacob, his statutes and ordinaunces vnto Israel. He hath not dealt so with any nation, neither haue the heathen knowledge of his law.

Secondly, that it should reueale and opē vnto vs our sinne and wickednes, while we consider how vnable we be of our selues to do that, which the holy, righteous, and good law of God requireth of vs to be done.

The

The Confirmations,

Rom.3. By the law commeth the knowledge of sinne.

Rom.5. The law entred in, that sinne should encrease.

Rom.7. What shall wee say, is the law sin? God forbid. But I know not what sinne meant, but by the law. For I had not knowen what lust had ment, except the law had sayde: Thou shalt not lust. But sinne tooke an occasion by the meanes of the commaundement, and wrought in me all maner of concupiscence. For without the law sinne was dead, I once liued without law. But when the commaundemēt came, sinne reuiued and I was deade. And the very same commaundemēt, which was ordained vnto life, was found to be vnto me an occasion of death. For sinne tooke occasion by the meanes of the commaundement, and so deceaued mee, and by the selfe com-

commaundement slew me.

1 Cor. 15. The sting of Death is sinne, and the strength of sinne is the law.

2 Cor. 3. The letter, that is to say: the law killeth.

John. 7. The law is the ministring of condemnation.

John. 7. Moyses, (saith Christe) gaue you a lawe, & yet none of you fulfilleth the lawe in deede.

Thirdly, after we haue learned our weakenesse, our wretchednesse, oure sin, our wickednes, by comparing our strength and life with the law of God, which proueth vs all sinners, and worthy of eternall damnation, least wee should fall into desperation, and so be damned, the lawe was geuen of God, to be a Scolemaister vnto vs to leade vs vnto Christe, the alone ende and

per

perfect fulfiller of all the lawes of god, that we through faith taking vpon vs his righteousnes, and his fulfilling of the law, might be found blameles through him, in the sight of God, and to be made inheritours of euerlasting glory.

☞ The Confyrmations,

Gala. 3. The lawe was oure scolemaister vnto Chriſte, that we shoulde be iustified by faith. But after that fayth is come, we are no lenger vnder the Scholemaister. For ye are all the Children of god, because ye beleue in chriſt Iesu.

Heb. 7. The law brought nothing to perfection, but was an introduction to a better hope, by the whiche ye draw nie vnto God.

Act. 13. Be it knowen vnto you, ye men and brethern, that through this man Chriſte is preached vnto you the forgeuenes of your sinnes, and

and that by him all that beleue are iu-
stified from al thinges, from the which
ye could not be iustified by the lawe
of Moyses.

Act.15. Why tempt ye God, to
put on the disciples neckes the yoke,
which nether our fathers nor we were
able to beare. But we beleue that thor-
ow the grace of the Lord Jesu christ
we shalbe saued.

Rom.10. Christe is the fulfilling
of the lawe, to iustifie all that beleue.

Gala.3. Christ hath delinered vs
from the curse of the law, in as muche
as he was made accursed for vs.

## ¶ The x. *commaundements of God* with confirmatiõs of euery commaundemẽt out of the holy Scripture.

The first table of the law contayning
foure commandements, wherin is decla-
red our duty to God.

The

¶ *The first Commaundement.*

Exo. 20. Iam the Lord thy God. Thou shalt haue no straũge Gods before me.

☞ The confirmations.

Deut. 4. The Lorde he is God, and there is none but he alone.

Understand and thinke it in thy hart, that the Lord he is God in heauen aboue, and vpon the earth beneth, neither is there any other.

Deut. 6. Heare O Israell, the Lord our God is God alone, thou shalt loue the Lord thy God with all thine hart, and with all thy soule, and with all thy might.

Thou shalt feare the Lord thy God and serue him alone.

Deut. 8. If thou forget the Lorde thy god, and walk after straũge gods, and serue them and worship them: I testifie vnto you, that ye shall surely pearishe.

Deut. 10. Now O Israel, what

## What the lawe is.

Exod. 20. The lawe of God is a doctrine prescribing vnto vs what we ought to do, and what to eschew, bothe toward God and our neighbour.

☞ The confirmations.

Thou shalt loue the Lord thy god with all thy hart.

Thou shalt not take the name of thy Lord God in vaine.

Thou shalt loue thy neighbour as thy self.

☞ Thou shalt not kill, thou shalt not steale.

## ☞ *To what vse the lawe was geuen.*

First, that it should declare vnto vs the wil of God, how we ought to liue and what workes wee ought to doo, that we may please the Lord our God.

The confirmations.

Psal.19. The law of the Lord is an vndefiled law, conuerting soules, the testimony of the Lord is sure and geueth wisdome to the simple. The statutes of the Lord are right, and reioyce the hart. The commaundement of the Lord is pure, and geueth light to the eyes.

Psal.118. and 147. Thy word is a lanterne to my fete: and a light to my pathwayes, he sheweth his word vnto Iacob, his statutes and ordinaunces vnto Israel. He hath not dealt so with any nation, neither haue the heathen knowledge of his law.

Secondly, that it should reueale and opē vnto vs our sinne and wickednes, while we consider how vnable we be of our selues to do that, which the holy, righteous, and good law of God requireth of vs to be done.

The

The Confirmations,

Rom.3. By the law commeth the knowledge of sinne.

Rom.5. The law entred in, that sinne should encrease.

Rom.7. What shall wee say, is the law sin? God forbid. But I know not what sinne meant, but by the law. For I had not knowen what lust had ment, except the law had sayde: Thou shalt not lust. But sinne tooke an occasion by the meanes of the commaundement, and wrought in me all maner of concupiscence. For without the law sinne was dead, I once liued without law. But when the commaundemēt came, sinne reuiued and I was deade.

And the very same commaundemēt, whiche was ordained vnto life, was found to be vnto me an occasion of death. For sinne tooke occasion by the meanes of the commaundement, and so deceaued mee, and by the selfe

com-

commaundement slew me.

1 Cor 15. The sting of Death is sinne, and the strength of sinne is the law.

2 Cor.3. The letter, that is to say: the law killeth.

John.7. The law is the ministring of condemnation.

John.7. Moyses (saith Christe) gaue you a lawe, & yet none of you fulfilleth the lawe in deede.

Thirdly, after we haue learned our weakenesse, our wretchednesse, oure sin, our wickednes, by comparing our strength and life with the law of God, which proueth vs all sinners, and worthy of eternall damnation, least wee should fall into desperation, and so be damned, the lawe was geuen of God, to be a Scolemaister vnto vs to leade vs vnto Christe, the alone ende and

per

perfect fulfiller of all the lawes of god, that we through faith taking vpon vs his righteousnes, and his fulfilling of the law, might be found blameles through him, in the sight of God, and to be made inheritours of euerlasting glory.

☞ The Confyrmations,

Gala. 3. The lawe was oure scolemaister vnto Chriſte, that we shoulde be iustified by faith. But after that fayth is come, we are no lenger vnder the Scholemaister. For ye are all the Children of god, because ye beleue in chriſt Iesu.

Heb. 7. The law brought nothing to perfection, but was an introduction to a better hope, by the whiche ye draw nie vnto God.

Act. 13. Be it knowen vnto you, ye men and brethern, that through this man Chriſte is preached vnto you the forgeuenes of your sinnes, and

and that by him all that beleue are iu-
stified from al things, from the which
ye could not be iustified by the lawe
of Moyses.

Act.15. Why tempt ye God, to
put on the disciples neckes the yoke,
which nether our fathers nor we were
able to beare. But we beleue that thor-
row the grace of the Lord Jesu christ
we shalbe saued.

Rom.10. Christe is the fulfilling
of the lawe, to iustifie all that beleue.

Gala.3. Christ hath delinered vs
from the curse of the law, in as muche
as he was made accursed for vs.

## ¶ *The x. commaundements of God* with confirmatiõs of euery commaundemẽt out of the holy Scripture.

¶ The first table of the law contayning
foure commundements, wherin is decla-
red our duty to God.

*The*

¶ *The first Commaundement.*

Exo. 20. Iam the Lord thy God. Thou shalt haue no straũge Gods before me.

☞ The confirmations.

Deut. 4. The Lorde he is God, and there is none but he alone.

Understand and thinke it in thy hart, that the Lord he is God in heauen aboue, and vpon the earth beneth, neither is there any other.

Deut. 6. Heare O Israell, the Lord our God is God alone, thou shalt loue the Lord thy God with all thine hart, and with all thy soule, and with all thy might.

Thou shalt feare the Lord thy God and serue him alone.

Deut. 8. If thou forget the Lorde thy god, and walk after straũge gods, and serue them and worship them: I testifie vnto you, that ye shall surely pearishe.

Deut. 10. Now O Israel, what

doth ꝑ Lord thy God require of thee, but ꝑ thou shouldest fear the Lord thy God and walke in hys wayes, and loue him, and serue the Lorde thy god with all thy soule, and keepe the commaundements of the Lord.

Deut. 30. If thine harte turne away from God, so that thou wilte not heare his worde, but goe astraye, and worship straunge gods and serue thē: I pronounce vnto you this day, that ye shall surely perish and not liue long on the earth.

Deut. 32. See now how that I, yea that I am God and there is none but I.

Psalme. 81. I will assure thee (O Israell) if thou wylte harken vnto mee: There shall no straunge God bee in thee, neyther shalt thou worship anye other God. I am the Lorde thy God.

Esay. 43. Besides me there was neuer anye God, neyther shall ther

be

bee after me. I am, I am the Lord alone, and besides mee there is no Sauiour.

Esay. 45. There is none other God but I. A true god, and such a one as saueth, ther is none but I alone.

Math. 22. Thou shalt loue the lord thy god with al thy hart, and with al thy soule, and with all thy minde.

This is the first and greatest commaundement.

John. 17. This is the euerlasting life euen to knowe thee the alone true God, and whom thou hast sent Iesus Christ.

1. Cor. 8. There is none other god but one. And although he there be that are called Gods, whether in heauen, eyther in earth (as there be Gods manye, and Lordes manye) yet vnto vs there is but one God.

1. Tim. 4. There is one God and one mediatour.

¶ *The second commaundement.*

Exod.20. Thou shalt make thee no grauen or carued image, nor likenes at al of any thing that is in heauē aboue, or in the Earth beneath, or in the waters vnder the earth, thou shalte not bowe before them, nor worshippe them. For I the Lorde thy God am a gelious God, punishīg the wickednes of the Parents in the Childrē vnto the third and fourth generatiō, if they hate me, and shew mercie vnto thousands, euen vnto those that loue me & kepe my commaundements.

The confirmacions.

Leuit.19. Ye shall not turne vnto Idoles, nor make you Gods of metsall.

Deut.4. Take heede vnto your selues, that ye forget not the appointmēt of the Lorde your GOD, which he made with you, and that ye make you

no

Rom. 13. Make not prouision for the flesh, to fullfill the lustes of it.

Coloss. 3. Mortifye youre earthye members, fornication, vncleannes, vnnaturall lust, euill concupiscence. &c.

1. Tim. 6. Godlines is greate riches, if a man be content with that he hath. For we brought nothing into the world, neyther can we cary any thing out. But when we haue foode and rayment, let vs be contēt therwith. They that haue a mind to be ritche, fall into temptacion and snares of the deuill, and into manye foolishe and noysome lustes, which drowne men in perdiciō and destruction. For couetousnes is the roote of all euel, which whilē some lusted after, they erred from the fayth, and tangled them selues with manye sorrowes. But thou man of God, flee such thinges. Followe righteousnes, godlynesse, fayth, loue, pacyence, mekenes, &c.

Heb.13. Let your conuersation be without couetousnes, and be contente wyth such things as ye haue alredye.

1. Iohn.2. Loue not the worlde, nor al that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pride of the life, is not of the father but is of the world. And the world passeth away, and the lust therof. But he that doth the wil of god abideth for euer.

The summe of these ten commaundements, and all other lawes of God.

Math.22. Thou shalt loue the lord thy God with all thy hart, with al thy soule, with all thy mind, and wyth all the vttermoste of thy power. This is the first and greatest commaundemēt. The other is like vnto this, loue thy neighbour as thy selfe. In these two cō maundemēts are contayned the whole lawe and prophets.

Rom.13. Owe nothing to any man but

but that ye loue one an other. For he that loueth an other, hath fulfilled the law. For these commaũdemẽts: Thou shalt not cõmit aduoutry. Thou shalte not kill. Thou shalt not steale. Thou shalt bear no false witnes. Thou shalt not lust, and al other commaundemẽts are briefly cõprehẽded in these words. Loue thy neighbour as thy selfe.

1. Timoth. 1. The ende of the lawe is charity, that commeth out of a pure hart, and a good conscience, and a faith not fayned.

Matt. 7. Whatsoeuer ye would that men shoulde do vnto you, do ye euen the same to them also, for thys is the law and the prophets.

## ¶ Of repentance.

### What repentaunce is.

Repentaunce is an inwarde sorrow of the mind, wrought by the holy ghost for the sins to fore committed against god, ioyned both wt a perfect faith to be

forgeue for Christ his sake, and also of a full determined purpose from henceforth to amende, and to leade a newe lyfe.

## Probations out of the holy scriptures.

2. Cor. 7. I nowe reioyce, not that ye were sory, but that ye so sorowed, that ye repented. For ye sorowed godlye, so that in nothing ye were hurt by vs. For the sorow that is wrought by god causeth repentaunce vnto saluation, not to bee repented of, contrarye wyse worldly sorow causeth death.

2. Tim. 2. The seruant of God must informe them that resist, if that God at any time will geue them repentance for to knowe the truth, and that they may come to them selues agayne oute of the snare of the deuil, which are holden of him captiue at his wyll.

Jerem. 31. Conuert thou mee, O Lord, and I shalbe conuerted, for thou

art

ert my Lord God, Yea assone as thou turnest me, I repented, and assone as thou shewedst my sinnes vnto me, I smote my thighe, yea I was confounded, and right greatly ashamed.

Lamen. 5. O Lorde turne thou vs vnto thee, and so shall we be turned.

Ezechiell. 36. I will poure cleane water vpon you, and ye shalbe cleane: yea from all youre wickednesse and from al your Idoles shal I clense you. A new hart also will I geue you, and a new spirite will I put into you. Yea for that stony harte, I will take out of your body, and geue you a fleshy harte. I wil geue my spirite among you, and cause you to walke in my commaundements, to kepe my lawes and to fulfill them. And ye shall be my people, and I will be your God.

Psal. 80. O thou God of Hostes, turne thou vs, & shew vs the lighte of thy countenance & so shal we be whole.

¶ Of the fruites of repentaunce declared by the word of god.

Seeke

Esay.55. Seke the Lord while he may be found, and cal vpon him, while he is nye. Let the vngodly mā forsake his owne wayes, and the vnrighteous his owne imaginacions, and turne a-gayne vnto the Lord: So shall he be mercifull vnto him, and to our God, for he is very redye to forgeue.

Jerem.4. O Israell, if thou wilte turne thee, then turne vnto me, saythe the Lord. And if thou wilt put away thine abhominacions out of my sighte, thou shalt not be moued.

Be circumcised in the Lorde, and cut away the foreskin of your hartes, that my indignacion breake not forth like fire, and kindle, so that no man may quench it, because of the wickedness of your imaginacions.

Ezech.18. If the vngodlye will turne away from all his sins that he hath done, & keepe all my commaundements, and do the thinge that is equal and right, doubtles he shall liue & not

not die. As for all hys sinnes that he did before, they shall not bee thought vpon, but in hys righteousnes that he hath done: he shall liue.

For haue I any pleasure in the death of a sinner? sayth the Lorde God, but rather that he conuert and liue. Be conuerted, and turne you cleane from all your wickednes, so shall there no sinne doe you harme.

Cast awaye from you all your vngodlines that ye haue done.

Make you newe hartes, and a newe spirite. Wherfore will ye die (O ye house of Israell) seing I haue no pleasure in ỹ death of him that dieth, saith the Lord God. Turne ye then, and ye shall liue.

Ezech. xxxiij. As truely as I liue, sayth the Lorde God, I haue no pleasure in the death of the wicked, but much rather that the wicked turne from hys waye and liue. Turne you, turne

pou from pour vngodly wayes, O ye houle of Israell. Wh wherefore will ye dye?

The wickednes of the wicked shall not hurt hym, when soeuer he conuerteth from his vngodlines.

Ezech.j. Turne pou vnto me (sayth the Lord of hostes) and I will turne me vnto you.

Joell.ij. Turne pon vnto me with all pour hartes, with fasting, weeping and mourning. Rent pour hartes, and not pour clothes. Turne pou vnto the Lord pour God, for he is gracious and mercifull, longe suffering, and of great compassion, and readye to pardon wickednesse.

Math.iij. Repent of the life that is past, for the kingdome of heauen is at hande.

Bryng forth the fruites of repentaunce. For euen now is the axe put vnto the roote of the tree, so that euery tree

tree whiche bringeth not forth good fruite, is hewen downe, and caste into the fire.

Math.ix. I am not come to call the rightcous, but sinners to repētaunce.

Math. xj. Come vnto me all ye that labour and are laden, and I will ease you.

Mark.j. Repent & beleue ȳ gospell.

Luke.xv. I say vnto you, that ioye shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nyne iuste persons, which neede no repentaunce.

Luke.xix. The sonne of man is come to seke & to saue that which was loste.

Actes.iij. Repent and conuert, that your sinnes may be done away.

Rom.vj. As ye haue geuen your members seruauntes to vncleanes, and to iniquitie (from one iniquitie to another) euen so nowe geue ouer your members seruauntes vnto righteous

nes.

nes, that ye may be sanctified.

Ephe. 4. Put of ỳ olde man, which is corrupte according to the deceaueable lustes, and be ye renued in the spirite of your minde, putting on that newe man, which after God is shapen in righteousnes and true holines, &c.

Colo. iij. Mortifie your earthy mẽbers, fornicatiõ, vncleannes, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of Idoles, for which thinges sake the wrath of GOD vseth to come on the disobedient childrẽ, among whom ye walked sometime, when ye liued in them. But now put ye also awaye from you all suche thynges, wrath, fearcenes, maliciousnes, cursed speaking, filthye communication. Lye not one to an other, seing that ye haue put of the olde man with hys workes, and haue put on the newe man, which is renued into the knowledge

and

and image of hym that made hym. Therefore as the electe of God, holy and beloued, put on tender mercye, kindnes, humblenes of mynde, meke-nes, longe suffering, forbearing one an other, and forgeuing one an other. As Christ forgaue you, euen so doe ye. Aboue all these thynges put on loue, which is the bonde of perfection. And what so euer ye doe in worde or deede, do all in the name of the Lord Iesu, geuing thankes to God the father by him.

## ¶ Of Baptisme.

### What Baptisme is.

TItus. iij. Baptisme is the ordinaunce of Christ to washe euery beleuing christian with water, in the name of the father, & of the sonne, and of the holy ghost.

Saint Paule calleth Baptisme the foun-

fountaine of the new byrth, and renuing of the holy ghost.

¶ Probations out of the holy scriptures.

Math xxviij. All power is geuen vnto me, in heauen and in earth. Goe ye therfore and teach all nations, baptising them in the name of the father, and of the sonne, and of the holy ghost, teaching them to obserue all thynges whatsoeuer I commaunded you.

Math. xvj. Go ye into all the world, and preach the Gospell to euery creature. He that beleueth, and is baptised, shal be saued. But he that beleueth not, shall be condemned.

John iij. Excepte a man be borne frō aboue, he can not see the kingdome of God.

Verely, verely I saye vnto thee, except a man be borne of water, and of the spirit, he cānot enter into the kingdome of God. That which is borne of the

the flesh, is flesh, and that which is borne of the spirite, is spirite.

## ¶ *To what vse baptisme was vsed.*

Fyrst to be a sure seale and an euident testimonie vnto vs, that God the father for hys sõne Iesus Christes sake hath frelye forgeuen vs all our sinnes, receaued vs into his fauour, and geuen vs the holy ghost, by whom we are borne a newe, not of mortall, but of immortall seede, by whom also we are made the sonnes and heyres of God, and through fayth reckoned pure and holy in hys godly sight.

### ☞ Probations out of the holy Scriptures.

Marke.xvj. He that beleueth, and is baptised, shall be saued.

Act.ij. Repent you of your sinnes, and be baptised euery one in the name

of

of Iesus Christ for the remission of sinnes, and ye shall receaue the gifte of the holy ghost.

Ephe. v. Christ loued the congregation and gaue him selfe for it to sanctifie it, and clensed it in the fountaine of water through the worde, to make it vnto himselfe a glorious congregation, without spot or wrynkle, or any such thing, but that it should be holy, and without blame.

Titus. iij. Not by the deedes of righteousnes, which we wrought, but according to his mercye hath he saued vs by the fountaine of the newe byrth, and renuing of the holy ghost, which he shed on vs aboundauntlye through Iesus Christ oure Sauiour, that we iustified by hys grace, shoulde be made heyres according to the hope of eternall life.

1. Pe. iij. Baptisme saueth vs, not by the putting away of the filth of ȳ flesh, but

but in that a good conscience cõsenteth to God by the resurrection of Jesus Christ, which is on the ryght hand of God, and is gone into heauen.

Secondly, to put vs in remẽbraunce, that for as much as we are become the souldiers of Christ, we ought so longe as we liue, valiantlye to fighte against the deuill, the world, and the flesshe, to mortifie all vncleane lustes, to die vnto sinne, and to ryse again new men bearing the image of Christ, and fashioning our conuersation and manners after hys example, that we may learne the Lord our God in such holynes and righteousnes as is allowed before him all the dayes of our life.

☞ Probations out of the holy Scriptures.

Rom. vj. Knowe ye not, ỹ all we which are baptised into Jesus Christ, are baptised to dye with hym? We

are

are buryed then with hym by baptisme for to die, & lyke wyse as Christ was rayled from death by the glorye of the father, euen so we also shoulde walke in a new life. For if we be graft in death like vnto hym: euen so shal we be partakers of the resurrectiō, knowing this that our olde man is crucified with hym also, that the bodye of sinne might vtterly be destroyed, that henceforth we should not be seruaunts vnto sinne. For he that is dead, is iustified from sinne. Wherfore if we be dead with Christ, we beleue that we shall also liue with hym.

Gala. iij. All ye that are baptised haue put on Christ.

Collo. ij. Ye are buried with Christ through baptisme, in whom ye are also risen agayne through fayth, that is wrought by the operation of GOD, which raised him from death.

Collo. iij. If ye then be risē againe with

the Lord God of theyr fathers, so long as he lyued. The Lord god therfore deferred his plage that he had threatned to Juda, suffred Josia to liue in muche honour, and brought him to his graue in peace, so that his eyes did not see the mischiefe that the Lorde God afterward brought immediatly vpon Jerusalem and vpon the inhabitours of the same.

Esay. 49. Kinges shalbe thy nursing fathers, and Quenes shalbe thy nursing mothers.

That they ought to punish, yea and if thei wil not turne, to kil the preachers and maynteyners of false doctrine.

## Probationsout of the holy scriptures.

Deut. 13. If there rise among you a prophet or a dreamer of dreames, and geue thee a signe or wonder, and that signe or wonder which hee hath sayde come to passe, and then saye let vs go

after straunge gods, which thou hast not known, and let vs serue them, harken not thou vnto the wordes of that prophet or dreamer of dreames. For the Lord thy god proueth you to wete whether you loue the Lord your God with all your harte and with all your soule. Ye shall walke after the Lorde your God, and feare him, and kepe his commaundement and herken vnto his voyce, serue him, and cleaue vnto him. And ỹ prophet or dreamer of dreames shal dy, because he hath spokē to turne you away from the Lord your God.

Deut. 18. The Prophete whyche shall presume to speake a worde in my name, which I haue not commaunded him to speake, or that hee speaketh in the name of straunge Gods, the same prophet shall dye.

4. Reg. 10. Iehu king of Israel caused all the priests of Baal to be slayne,

[illegible] images to be set out of the temple of Baal, and to be burnte. He caused al[illegible] captaynes and men of warr to bryng the image of Baal, and to destroy the house of Baal, so that Baals house was made a drakte house vnto this daye. And because Jehu thus sought the glory of God, and, destroyed idolatry with the maintayners therof he liued quietly in his kingdome vnto his dynge daye, and his childzen vnto the fourth generacion, sat on the seate of Israell.

4. Reg. 23. King Josia put downe the ministers of Baal, whō the kings of Juda had founded to burne insence in the hill altars and cities of Juda that were rounde about Jerusalem. & also them that burnt insece vnto Baal, to the sunne, to the Moone, to the planets, and to all the host of heauen.

That they ought to iudge equally.

Probations out of the holy scriptures

Leuit.19. Ye shal doo no vnrighteousnes in iudgement. Thou shalte not fauour the poore, nor honor the mighty, but in righteousnes shalt thou iudg thy neighboure.

Deut.1. Moses sayd to the Iudges, heare the cause of your brethren, and iudge righteously betwene euery mā and his brother, and the straunger that is with him. Ye that ye know no faces in iudgemēt, but heare the small as well as the great, and bee afrayd of no man, for the iudgement is Gods.

2.Par.19. King Iehosaphat sayde also to the iudges: Take hede what ye do, for ye execute not the iudgemēts of man but of god, which is with you in iudgement. Wherfore nowe let the feare of the Lord be vpon you, and take heede, & be doing the thing that pleaseth him. For there is no vnrighteousnes with

the

Lorde our God, that shoulde haue any respecte of persons, or take rewardes.

Pro.20. A king that sitteth in the throne of iudgement, and looketh well about him, driueth away all euill.

Prou.24. He that sayth to the vngodly, thou art righteous, him shal people curse, yea the comunalty shal abhor. But they that rebuke the vngodly, in thē doth God delight, and a rich blessinge shal come vpon them.

Psal.58. Iudge the thinge that is right, O ye sonnes of men.

Sapie.1. O loue righteousnes, ye that are the iudges of the earth.

## That they ought to take no bribes.

### Probations out of the holy scriptures.

Exod.23. Thou shalt take no giftes or giftes blind the sight, and peruert the wordes of the righteous.

Deut.16. Wrest not thou the law, nor know any person neither take any reward for gifts, blinde the wise, and peruert the woords of the righteous. That which is iust & right shalt thou followe, that thou maiste, liue and enioy the land, which the Lord geueth thee.

Exod.18. Thou shalt seeke out among all the people, men of actiuitye and such as feare God, true mē hating couetousnes, and make them heades ouer the people.

Iob.15. The fire shal consume the houses of such as are gredy to receiue gyftes.

Esay.5. Woe be vnto them that geue sentēce with the vngodly for rewards, but condemne the iust cause of the righteous. Therfore like as fire licketh vp the straw, and as the flame cōsumeth the stubble, euen so theyr roote shalbe as corruptiō, and theyr blossoms shal vanish away like dust.

Esa.xxiij. He that kepeth hys hands that he touch no rewarde, & he which stoppeth hys eares, that he heare no councell against the innocent bloud, he it is that shall dwell on hie.

¶ That they ought not to oppresse the common people.

☞ Probations out of the holy scriptures.

Prou.xiiij. The encrease and prosperitie of the commons, is the kings honour, but the decaye of the people, is the confusion of the prince.

Prou. xxviij. Like as the rorynge Lion, and as an hongry Beare, euen so is an vngodlye prince ouer the poore people. Where the prince is lout vnderstanding, there is great oppressiō & wronge, but if he be such a one as hateth couetousnes, he shall long reigne.

Proue.xxix. When the ryghteous haue the ouerhande, the people are in

prosperitie, but whē the vngodly beare rule, then that people mourne.

With true iudgement the king setteth vp the land, but if he be a mā that oppresseth the people with gatherings, he turneth it vpside downe.

Amos. iiij. O heare this worde, ye that do woze men wzong, and oppzesse the nedie, ye that say to your Lozdes, dzyng hether let vs dzinke.

Therfoze the Lozd hath swozne by his holines: The daies shall come vpō you, & enemies shal cary you away, &c.

Amos. vj. O woe be to the pzoude wealthy, to such as thinke themselues so sure, which holde thēselues foz the beste of the world, and rule the house of Israell, euen as they liste. Ye are takē out foz the euill day, euen ye that sit in the stoole of wikkines. Ye that lie vpō beds of Iuozy, & vse your wantonnes vppon your couches, ye that eate the best lambes of the flocke, & the fattest

calues

calues of the droue, ye that sing at the lute and in playing of instrumentes, compare your selues to Dauid, ye that drinke wine out of goblets, & annoynt your selues with the best oyle, but as for Iosephes hurt, none of you all are sorye for it. Therfore nowe shall ye be the first of them that shall be led awaye captiue, and the lustie chere of the wilfull shall come to an end, &c. The Lord is minded to smyte the greate houses. For ye haue turned true iudgement into bitternes, and the fruite of righteousnes into wormwood.

Amo. v iij O ye ẏ oppresse the poore, and destroy the nedie in the land, shall not your destruction come vpon you, as a water streame, &c.

Mich. iij. O ye heades of the house of Iacob, and ye leaders of the house of Israell: should not ye knowe what were lawfull and right? But ye hate the good, and loue the euill. Ye plucke

of mens skinnes, & the flesh from their bones. Ye eate the flesh of my people, and flaye of their skin, ye breake their bones, ye chop them in peeces as it were into a Caldron, and as flesh into a pot. Nowe the tyme shall come, that when they call vnto the Lord, he shall not heare them, but hyde hys face from them, because that through their owne imaginations they haue dealte so wickedlye &c. *Esa: 3. 25.*

1. Reg xij. Behold here am I, sayd Samuell to the childrē of Israel, beare recorde of me before the Lorde, and before hys annoynted.

Whose ore haue I taken, or whose asse haue I takē? Whom haue I done wrong to? Whom haue I hurt? or of whose hande haue I receaued anye bribe, to blinde my eyes therwith, and I will restore it you againe? They sayd: thou hast done vs no wronge, nor hurte vs, neyther hast thou taken

ought

ought of any mans hand. He sayd vnto them agayne, the Lorde is witnes agaynst you, and his annoynted is witnes thys dayt, that ye haue no euill in my handes.

iii. Reg xij. What chaunced to Rehoboam king Salomons sonne, for the vngentle entreating of his commons, the holy historyes do testifie.

Read. iij. Regum xij.

¶ That they oughte to care for the commons as a father for hys children.

☞ Probations out of the holy Scriptures.

Prou. xx. Mercie and faythfulnes preserue the king, & with louing kindnes his seate is holden vp.

Ec. 32. If thou be made a ruler, pride not thy self therin, but be ẏ as one of ẏ people. Take diligent care for them, & looke well therto, and when thou hast done all thy duetie, set thee down, that thou mayst be mery ẅ thē, & receaue a

crowne

crowne of honour.

With howe fatherly a care Moses, Samuell, Dauid, and diuerse other noble princes gouerned their people, the holy Scriptures doe euidentlye declare.

That they ought to defende the good, and to correcte the euill, to aduaunce vertue, and to punishe vice.

¶ Probations out of the holy scriptures.

Esay.j. Learne to do ryght, applye your selues to equitie, deliuer the oppressed, helpe ye fatherles to his righte, let the widowes complainte come before you.

Jere.xxij. Thus the Lord cõmaundeth, keepe equitie and righteousnes, deliuer the oppressed from the power of the violent, do not grieue nor oppres the straunger, the fatherles, nor the widowe, and shed no innocent bloud.

Zach.vij.

Zach.vij. Execute true iudgement, shewe mercy and louing kindnes euery man to his brother. Do the widow, the fatherles, the straunger and poore no wronge, and let no man imagine euill agaynst his brother in his hart.

Eccle.iiij. Deliuer hym that suffereth wrong frō the hand of the oppressour, and be not faynt harted whē thou sittest in iudgement. Be mercifull vnto the fatherles as a father, and bee in stede of an husband vnto their mother, so shalt thou bee as an obedient sonne of the hiest, and he shall loue thee more then thy mother doth.

Psal.ci. My songe shall be of mercie and iudgement, vnto thee O Lord, will I sing.

O let me haue vnderstanding in the way of godlines.

When wilt thou come vnto me? I will walke in my house with a perfect harte, I will take no wicked thing in

hand

hand, I hate the sinnes of vnfaythfulnes, there shal no such cleaue vnto me.

A froward hart shall depart frō me, I will not know a wicked person.

Who so priuelye slaundereth hys neighbour, him will I destroy.

Who so hath also a proud looke, & an hie stomacke, I will not suffer hym.

Mine eyes loke vnto such as be faithfull in the lande, that they maye dwell with me. Who so leadeth a godly lyfe, he shall be my seruaunt.

There shall no disceitfull person dwell in my house, he that telleth lies, shall not tarye in my sight.

I shall soone destroy all the vngodly that are in the land, that I maye roote out all wicked doers from the citie of the Lord.

Rom. xiij. Rulers are not fearefull to them that doe good, but to them ẏ be euill. Wilt thou bee without feare of the power? Doe well then, and so

shalt

shalt thou be prayed of the same. For he is ỹ minister of God for thy wealth. But and if thou do that wh ch is euill, thẽ feare: for he beareth not the sword for nought, for he is the minister of God to take vengeaunce on hym that doth euill,

## ¶ The duetie of subiectes vnto the high powers.

THe duetie of subiectes vnto the hie powers is honourably to speake of them, hartely to loue & reuerence them, humbly to obey them for conscience sake in all thinges that fight not with Gods worde, to prays for them, and willingly to pay such charges vnto them, as they reasonably require, eyther for the maynteynaunce of their princely estate, or ells for the safegarde of the common wealth.

Prohe

## Probations out of the holy Scriptures.

Exo.xxij. Thou shalt not rayle vpon the Gods, that is to say, the temporall magistrates, whiche execute that office of God. neyther blaspheme the ruler of thy people.

Eccle.x. Wishe the king no euill in thy thought, and speake no hurt of the riche in thy priuie chamber, for a byrde of the ayre shall betray thy voyce, and with her feathers shall she betraye thy wordes.

Rom.xiij. Let euery soule submitte himselfe vnto the higher powers. For there is no power but of God. The powers that bee, are ordayned of God. Whosoeuer therfore resisteth the power, resisteth the ordinaūce of God But they that resiste, shall receaue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that do euill. Wilt thou be bout

feare

feare of ỹ power. Do wel thē, & so shalt thou be prayses of the same. For he is the minister of God for thy welth. But if thou do that which is euil, then feare for he bereth not the swoord for nought For he is the minister of God to take vengeaunce on him that woth euel. Wherfore ye must nedes obey, not only for feare of punishment, but also for conscience sake. And for this cause pay ye tribute. For they are Gods ministers, seruing for the same purpose, gene to euery man therefore his duty, tribute to whome tribute belongeth, custome to whom custome is due, feare to whom feare belongeth, honour to whom honour pertaineth.

1. Tim. 2. I exhort that awne all thinges, prayers, supplications, intercessions, and geuing of thankes be had for all men, for kinges and for all that are in authoritie, that wee may liue a quiet and peaceable life with all godlines and honestie. For that is good and

accepted in the sight of God our saui-
our.

Titus. 3. Warne the subiectes that they submit them selues to rules power, that they obey the officers, that they bee ready vnto euery good work, that they speak euel of no man, that they be no fighters, but gentle, shewing meekenes vnto all men.

1. Pet. 2. Submit your selues vnto all manner ordenaunce of man for the Lordes sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto thē that are sent of him, for the punishment of euel doers, but for the praise of them that do well, &c. Feare God, Honour the kinge.

¶ The dutie of Byshops and ministers of gods word.

The dutie of bishops and ministers of Gods woorde, is firste to feede Christes flock with the sweet bread of Christs Gospel, without mingling of

the Pharisees leauen. Secondly to lead a life agreable to their doctrine, that they may teach both with word & worke. Thirdly, to relieue the poore nedie & suche goodes as they receaue of the churche, either by maintayning hospitalitie, or els by some other godly meanes.

Probations out of the holy Scripture

Of doctrine.

Esay. 40. Go vp vnto the hie hil, & that bringest good tidinges, lift vp thy voice with power O thou preacher, lift it vp, and be not afrayed.

Esay. 58. Cry now as loud as thou canst, leaue not of, lift vp thy voice like a Trompet, and shewe my people their offences, and the house of Jacob their sinnes.

Esay. 62. I haue set watche men vpon thy wals (O Jerusalem) whiche shall neuer cease day nor night to preach the Lorde.

Iere.1. Behold I put my wordes in thy mouth, and beholde this day, I set thee ouer ye people and kingdoms that thou maist roote out, breake of, destroy, and make waste, and that thou maist build vp and plant.

Ezech.3. Thou sonne of man, I haue made thee a watch man vnto the house of Israel, therefore take good heede to the wordes of my mouth, and geue them warning at my commaundemēt. If I say vnto thee concerning the vngodly man, that without doubt he must die, & thou geuest him no warning, nor speakest vnto him that he may turne from his euel way, and so to liue, then shall the same vngodly mā die in his owne vnrighteousnesse, but his blood wil I require of thy hand, neuertheles if thou geue warning vnto the wicked, and he pet forsake not his vngodlines, thē shall he die in his owne wickednesse, but thou hast discharged thy soule.

Iohn.3.

Iohn.21. If thou hast loued me, feede my sheepe.

1.Cor.9. Wo vnto me if I preach not the Gospel.

2.Cor.4. We preach not our selues but Iesus Christ our Lord.

2.Cor.2. Wee are not as the moste part are, which chop and chaunge with the word of God, but out of purenes by the power of god in the sight of god so speake we in Christ.

Gala.1. Though we our selues, or an angel from heauen preach any other gospel vnto you then that whiche wee haue preached vnto you, let him be accursed.

1.Tim.3. A Bishop must be meete to teache.

1.Tim.4. Geue attendaunce to reading, to exhortation, to doctrine.

2.Tim.4. Preach thou the word, be feruent in season and out of season, improue, rebuke, exhort with all long suffring and doctrine, &c.

¶ Of life and conuersacion.

Psal.50. God said to the vngodly, why woldst thou preach my lawes, and takest my Testament in thy mouth? Where thou hatest to be refourmed, & hast cast my wordes behind thee, whē as thou sawest a theefe, thou consentedst vnto him, and hast bene partaker with the aduouterers.

Math.5. Whosoeuer doeth & teacheth, the same shalbe called great in the kingdome of heauen.

1.Tim.4. Be vnto them that beleue an ensaple in word, in cōuersatiō, in loue, in spirit, in faith, in purenes.

Keepe thy self pure.

1.Tim.5 2.Tim.2. Study to shew thy selfe laudable vnto GOD, a workeman that needeth not to be ashamed: distributing the word of truthe iustlye.

1.Titus.2. In all thinges shewe thy self ensample of good works in the doctrine & honestii, grauitie & such

with

& the wholesome word: which cannot be rebuked, that he which withstandeth, may be ashamed, having no euil thing to say of you.

1. Pet. 5. Feede ye Christs flock, as much as lyeth in you taking the ouersight of thē, not as cōpelled therto, but willingly not for the desire of filthy lucre but of a good mind, not as though ye were Lords ouer the parishes. but that ye be an ensāple to the flock. And whē the chiefe shepheard shall appeare ye shall receaue an incorruptible crown of glory.

Of hospitalitie.

Rom. 12. Distribute vnto the necessitie of the saints. Be ready to harbour

1. Tim. 3. A bishop must be a maintayner of hospitalitie.

Heb. 13. Forget not hospitalitie, for therby haue diuers men lodged Angels vnawares.

¶ The duty of parishioners towards the ministers of Gods word.

THe dutie of parishners vnto the ministers of Gods word, is outwardly to honour and reuerence them, to receaue them as the Angells & embassadours of God, to regard them as the ministers and stewardes of Gods misteries, and liberally to geue vnto them whatsoeuer is necessary for the maintenaunce of their degree and estate, that they may quietly geue their mindes to the study of godly letters, to prayer, to the preaching of Gods worde, & to the ministration of the Sacraments.

Probations out of the holy Scripture

Eccle. 7. Feare the Lord ꝟ all thy soule, and honour his ministers.

Loue thy maker ꝟ all thy strēgth, and forsake not his ministers. Honour God with all thy soule, and reuerence his priestes. Geue them their porcion of the first fruites and encrease of the earth, like as it is commaunded thee.

1. Titus. 5.

1. Titus. 5. The priestes ẏ rule well, are worthy of double honoure, moste specially they which labour in ẏ word and teaching.

1. Thes. 5. We beseche you brethrē that ye knowe them, whiche labour among you, and haue the ouersight of you in the Lord, and geue you exhortation, that ye haue them in hie reputation through loue, for their works sake and be at peace with them.

Heb. 13. Obey them that haue the ouersight of you, & submit your selues vnto thē, for they watch for your souls euen as they that must geue accompts that they may doo it with ioy, and not with grefe.

Malac. 2. In the Priestes lippes shoulde be sure knowledge, that men may seeke the law at his mouth, for he is the aungel of the Lord of Hostes.

Ga. 4. Ye despised me not, neither did yee abhorre me, but ye receaued me as an aūgel of god, yea euē as Christe

Iesus.

Jesus. For I beare you recorde, that if it had bene possible: ye woulde haue plucked out your owne eyes, and haue geuen them vnto me.

Math. 10. He that receaueth you, receaueth mee: and he that receaueth mee: receaueth him that sent me. &c.

Luke. 10. He that heareth you, heareth me, he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

1. Cor. 4. Let a man this wise esteeme vs euen as the ministers of Christ, & stewards of the misteries of god.

Mala. 3. Bring euery tith into my barne, that there may be meate in my house.

Math. 10. The workman is worthy of his meat.

Rom. 15. If the gētiles be made partakers of their spirituall thinges: their dutie is to minister vnto thē in bodely thinges.

1. Cor. 9. It is written in the law of

of Moyses, thou shalt not moosel the mouth of the Ore, that treadeth out the corne. Dooth god take thought for oxen? Saith he it not altogether for our sake? For our sake no doubt this is written, that he whiche eareth should eare in hope, and he whiche threasheth in hope, should be partaker of his hope. If we sow vnto you spirituall things is it a great thing if we reape your bodely thinges? Doo ye not know how that they which minister about holy thinges, liue of the Sacrifice. They which wait of the temple, are partakers of the temple. Euen so also did the lord ordain that they which preach the gospel should liue of the gospel.

Who goeth a warfare at any time at his own cost? Who planteth a vineard and eateth not of the frute thereof? Or who feedeth a flock, and eateth not of the milk of the flocke. &c.

Gala. 6. Let him that is taught

in the word, minister vnto him & teacheth him in all good thinges. Be not deceaued, god is not mocked. &c.

1. Tim. 5. The priestes & rule wel are worthy of double honour. most specially they which labour, in the worde and teaching.

For the scripture saith. Deut. 25. 1. Cor. 9. Math. 10. Thou shalt not mosel the mouth of the Oxe that treadeth out the corne. And the labourer is worthy of his reward.

## The duty of husbandes vnto their wiues.

THe dutie of a faithful husbād vnto his wife is to forsake all other for her sake, to cleaue only to his wife to loue her as Christ loued the congregation, to cherish her as he would cherish his owne body, to prouide for her, to teach her the law of god, to dwel by her according to knowledge & to geue honour vnto her although the weaker

vessel

vessel, as to one that is fellowe heyre with him of the grace of life.

¶ Probations out of the holy scriptures.

Gene.2. This is now bone of my bones, and flesh of my flesh. She shall be called woman, because shee was taken out of man. For this cause, shall a man leaue his father and mother, and shal be ioyned with his wife, and they shall become one flesh.

Prou.5. Be glad with the wife of thy youth. Let her brestes alway satisfye thee, and holde thee euer contente with her loue. My son, why wilt thou haue pleasure in an harlotte, and embrace the bosome of a nother womā. &c.

Ephe.5. Ye husbandes loue youre wiues, euen as Christe also loued the congregation, and gaue himselfe for it to sanctify it, and cleansed it in the fountayne of water throughe the worde, to make it vnto himselfe a glorious congregation with out spot or wrinkle, or

any

any thing, but that it should be holy & without blame. So ought men to loue theyr wiues as theyr owne bodies, he that loueth his wife, loueth himselfe. For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, Colos. 3. euen as the Lord doth the congregation. &c.

1. Pet. 3. Ye husbandes, loue your wiues, and be not bitter to them.

Ye men dwell with your wiues according to knowledge geuing honour vnto the wife, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of life.

## The duty of wiues vnto theyr husbandes,

The duty of an honest faythful woman vnto her husband is, to knowledg her husband to be her head, to be subiecte vnto him, to reuerence him, to obey him, quietly to learn of him, to lead a blameles life, to vse much silēce, peaceably and circumspectly to looke vnto her

to her houſeholde, and to tyer her ſelfe with ſuch apparell, as becommeth a ſo ber chriſtian woman.

¶ Probations out of the holy ſcriptures,

Ephe. 5. Ye wemen ſubmit your ſelues vnto your owne huſbandes, as vnto the Lord. For the huſband is the wiues head, euen as Chriſte is the heade of the congregatiō, and the ſame is hee that miniſtreth ſaluation to the body. Therfore as the congregation is in ſubiection to Chriſt: euen ſo let the wiues bee in ſubiection to their huſbandes in all thinges.

Coloſ. 3. Ye wiues, ſubmitte youre ſelues vnto your owne huſbandes, as it is comely in the Lord.

1. Tim. 2. Let the women learne in ſilence with al ſubiection. But I ſuffer not a woman to teach, neither to vſurp authority ouer the man, but to bee in ſilence.

I will that wemē aray them ſelues in comly apparel with ſhamefaſtnes &

descrite behauioure, not with broyded heer, either gold or peris or costly aray but it becommeth women that profesſe godlines through good workes.

1. Pet. 3. Ye wiues be in subiectiō to your husbāds, that euen they which obey not the woorde, may without the word be won by the conuersatiō of the wiues, while thy behold your chast cō conuersation coupled with feare, whose apparell shall not be outwarde with broydred heare and hangynge of golde, either in puttinge on of gorgious apparell, but let the hyd manne which is in the hart, be without all corruption, so that the spirit be at rest and quiet. Whiche spirite before God is a thing much set by. For after thys manner in the oldetime did the holy womē whych trusted in God, tier themselues and wer obedient to theyr husbands, euen as Sara obeyed Abraham and called him lord, whose daughters ye are, so long as ye do well.

The

The duty of fathers and mothers vnto theyr children.

The duty of fathers & mothers vnto their children is, to trayn thē vp in the law of god, to teach them to know god & his holy word, euē frō their cradles. to bring them vp in good lerning & necessary arts, to bridle them from the folish & noysom lustes of youth, & to garnish their life & sober & grane maners.

Probations out of the holy scriptures.

Deut. 66. Set your harts vnto all the wordes which I testifye vnto you this day, and ye shall commaund them vnto children, that they maye obserue and do all the words of this law.

Ecci. 6. If ỹ haue sons, bring thē vp in nurture & learning, nd hold thē in aw frō their youth vp. If thou haue daughters, keepe their body, & shewe not thy face chereful toward thē. Marry thy daughter, & so shalt ỹ perfo[illegible] waighty matter, but geue hir to a mā of vnderstanding.

Eccl. 21. He that teacheth his son, shal haue ioy in him, and nede not to be ashamed of him among his acquaintãce.

Pro. 12. He that spareth the rod, hateth the sonne, but who so loueth him chasteneth him betimes.

Ephe. 5. Ye fathers moue not your children to wrath, but bringe them vp through the doctrine and information of the Lord.

How godly Salomon, yong Thoby Susanna, Philip, the Euangelistes daughters, Timothe, & such like were brought vp of their parentes, the holy scriptures beare witnes.

¶ The duty of Children toward theyr fathers and mothers

The duty of children toward theyr parẽts is, in theyr mind to loue thẽ, outwardly to reuerence and honour them to obey them in all thinges that are agreable to Gods will, & if they chaunce to fall into pouerty, and to helpe them and to geue them wherewith to liue.

Pro

Probations out of the holy scriptures.

Eccl. 7. Honour thy father frō thy whole hart, and forget not the sorowfull trauell that thy mother had wyth thee remember that thou wast borne through them. and how canst thou recompence them the thinges that they haue doue for thee?

Eph. 7. Children obey your fathers and mothers in the Lorde, for that is right. Honor thy father & mother (the same is the first commaundemente in the promes) that thou maiste prosper, and liue long on earth.

Read the confirmations of the fift cōmaundement.

The duty of maisters to their seruants.

The duty of masters to theyr Seruants is to entreat thē gently, to geue them theyr couenants, and to help thē, that they may afterward be able to liue

Probations out of the holy scriptures

Eccle. 7. Where as thy seruaunte worketh truely, entreat him not euill, nor the hirelinge that is faythfull vnto thee. Loue a desirite seruaunt as thine owne soule, defraude him not of his liberty, neyther leaue him a poore man.

Coloss. 4. Ye maisters do vnto your seruants that which is iust & equal putting away theatnings, knowing ye also haue a maister in heauen, neither is there any respect of persõs with him.

The duty of seruants to theyr maisters.

The duty of seruants to theyr maisters is willingly and with a free courage to serue them for conscience sake, not with the eye, but with the hart, to obey them, to honor them gently to answere them, not to picke or steale away theyr goods, but to be faythfull vnto them in all thinges.

Probe

Probations out of the holy Scriptures.

Ephe. 6. Ye seruaunts obey them that are your bodely maisters with feare & trembling, euen with the singlenes of your hart, as vnto Christ, not doing seruice vnto the eye, as they that go about to please men, but as the seruants of Christ doinge the will of God from the hart with good will, seruinge the Lord and not men, knowing this, that whatsoeuer good deede any man doth, the same shal be receiue againe of god, whether he be bonde or free.

1. Tim. 6. Let as many seruantes as are vnder the yoke, count their maisters worthye, of all honoure, that the name of God and his doctrine be not euill spoken of.

Tit. 2. Exhort seruantes to be obedient vnto their owne maisters, and to please them in all thinges, not answering againe, neither to be pickers, but that they shewe all good faithfulnes,

that they maye do worship to the doctrine of God our sauiour in al thinges

## The duty of widowes.

The duty of true auncient widowes (besides the lookinge to their owne household and prouision makinge for their liuing) is to put theyr truste in God, to geue themselues to the excercise of the spirite, to frequente the temple, to be present at the sermons, to visite the sick, to relieue the nedye, to be rich in good works, and to continue in in supplications and prayers both day and night. But as touching the yōger widowes least they should waxe wanton against Christ, and folow Sathā, breaking theyr first fayth and promise that they made to God at theyr baptisme (which is to abstaine from al vnclenes with of body & mind, and to lead a pure and honest life) & so caste themselues into daunger of euerlasting dāp

nation,

nation, it is conuenient that they marye agayne, bring forth children, guide their house vertuously, and so liue in the holy estate of matrimonye, that no man may haue occasion to speake euill of them.

## Probations out of the holy Scriptures

1. Tim. v. She that is a true widowe and frendles, putteth her trust in God, and continueth in supplications and prayers daye and night.

Iudit. viij. Judith that vertuous widow in the hier partes of her house made her selfe a priuie chamber, where shee dwelte, being closed in with her maydes. She ware a smocke of heyre, and fasted all the dayes of her lyfe, excepte the Sabbothes, and newe moones, and the solempne dayes that the people of Israell keepte. She was a woman of a verye good reporte with euerye one, for she feared the Lorde

M. iij. greatly

creatiue, and there was no bodye that spake an euill woꝛde of her.

Luke. ij. The godly auncient widow Anna departed not from the temple, but serued God with fastings & pꝛayers night and day.

## ¶ Of the younger widowes.

1. Tim. v. The younger widowes refuse. Foꝛ when they haue begonne to waxe wanton agaynst Chꝛist, they will marry, hauing damnation, because they haue caste awaye their fiꝛst fayth. And also they learne to go frō house to house idle, yea not idle only, but also tatlers and busie bodies, speaking things which are not comely. I will therfoꝛe that the younger women marye to beare childꝛen, to guide the house, and geue none occasion to the aduersary to speake euil.

## ¶ The duetie of olde men.

The

The duetie of olde men is to auoyde all lightnes both in woꝛde, deede, and cõtenaunce, to talke of wisedome and graue matters, to be sober, sage, and discrete, and to leade a pure and vndefiled life, that they may be an ensample of true godlines to the younger folke.

☞ Pꝛobations out of the holy Scriptures.

Eccle.xxv. God hateth an olde bodye that doteth, and is vnchaste.

Sapi. iiij. Age is an honourable thing, neuertheles it standeth not only in the length of time, noꝛ in ỹ multitude of yeares, but a mans wisedome is the gray heare, and an vndefiled life is the olde age.

Titus.ij. Exhoꝛt the elder men to be sober, sage, discrite, sounde in the fayth, in loue in patience.

## The duetie of olde women.

The duetie of olde wemen is, as in age.

age, so in maners to be sober, sage, and auncient, to weare no light apparel, but suche rayment as become theyr age and profession, to bee no tatlers but to order theyr tonges discreitlye, to be no Taucrne hunters, nor geuen to dronkennes, but to leade a sober like, to prouoke no younge women vnto lewdnes and dishonestie, but rather to shew theuselues liuely glasses and naturall myrrours of all godlynes and honestye.

## Probations out of the holy scriptures.

Titus. ij. Exhort the elder wom̄e, that they bee in suche rayment as becommeth holines, not being false accusers, not geuen to much wine, but that they teache honest thynges, to make the younge women sober minded, to loue theyr husbandes, to loue their children, to be discrite, chaste, huswifelyly, good, obedient to their husbandes, that

that the worde of God bee not euill spoken of.

## ¶ The duetie of yonge folke.

THe duetiest yonge folke is not to be proude but humble, lowlye and gentle, gladly to heare the descrite talke of their elders, and to be ordered by them, not to be rashe, but sober minded in all their doings.

¶ Probations out of the holy scriptures

Eccl. v. Ye yonger folke submit your selues vnto the elders. Submit your selues euery mā one to an other, knitte your selues together in lowlines of minde. For God resisteth the proude and geueth grace to the humble.

Eccl. vj. Thou yong man, kepe cō panye with the multitude of suche elders as haue vnderstandyng, and consente vnto their wysedome with thyne harte, that thou mayste heare

all

all godly sermõs, and that the worthy sentences escape thee not, &c.

Eccle. xxxij. If thou be among mẽ of higher authoritie, desire not to compare thy selfe vnto them, and when an elder speaketh, make not thou, manye wordes.

Exhort the young men that they be sober minded.

The duetie of all degrees and estates generally, both toward God and their neyghbour.

The dutie of all degrees and estates generally both toward God and theyr neighbour, is to beleue in God, to feare God, and to kepe his cõmaũdements, to loue God aboue all thinges, and our neighbour as our selfe, and to doe none other wyse vnto other, then we wolde to be done vnto our selues.

Prouations out of the holy Scripture.

Joh. xiij. Ye beleue in God, beleue also

also in me, sayth Christ.

Eccle. xij. Feare God and kepe hys commaundementes. For that belongeth to all men.

Math. xij. Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy minde. This is the first and greate commaundement. The seconde is like vnto this. Thou shalte loue thy neighbour as thy selfe. In these two commaundementes are contayned the whole law and Prophets. Math. vij. What soeuer ye would that men should do to you, doe you euen the same to them also. For this is the lawe and the Prophets.

Geue the glory to God alone.

FINIS.

Imprinted at London by John Day, dweling ouer Aldersgate beneath S. Martins.

*Cum gratia & priuilegio Regiæ Maiestatis.*